Selected Chapters
Vol 2

What will the news of the earth be on the day of Qiyaamat?

1287. Hadhrat Abu Hurayrah τ narrates that (one day) Rasulullaah ε recited this verse, 'on the day when the earth will give its information' and said, "Do you know what the information of the earth will be (on the day of Qiyaamat)?" the companions replied, "Allaah and His Rasul know best." Rasulullaah ε said, "The information of the earth will be that whatever action was upon it by any man or woman, it will give information. Consequently, it will say, 'On my back (a particular man or particular woman) did this and that on a particular day (i.e. a particular person did a particular good deed at a certain time and a certain bad act at a certain time)." Rasulullaah ε said, "This is the information of the earth." *[Ahmad, Tirmidhi]*

mmm

The regret of those that died

1288. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "There is no person that dies and is not worried." The companions said, "O Rasul of Allaah, what is the cause for worry?" Rasulullaah ε said, "If (the deceased) was pious, then he will be worried that he should have done more good deeds and if he was evil he will be worried that why did he not stop himself from evil."

[Tirmidhi]

mmm

People will be gathered in three ways on the day of Qiyaamat

1289. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, “On the day of Qiyaamat, three types of people will be brought into the field of resurrection. One type of people will come walking. One type of people will come mounted and one type of people will be walking on their faces.” It was said, “O Rasul of Allaah, how will people walk on their faces?” Rasulullaah ε said, “The Being that has the power to make them walk on their feet has the power to make them walk on their faces as well, and listen, while walking on their faces, these people will save themselves from furrows and thorns.” *[Tirmidhi]*

mmm

The conditions of Qiyaamat

1290. Hadhrat Ibn Umar τ narrates that Rasulullaah ε said, “He who wishes to witness the conditions of Qiyaamat as if he is eye witnessing it should recite Surah Idha ash Shamsu Kuwwirat, Idha as Samaaun Fatarat and Surah Idha as Samaaun Shaqqat.” *[Ahmad, Tirmidhi]*

mmm

Three groups of people

1291. Hadhrat Abu Dhar τ narrates that the truthful one and one whose speech is verified told me, “People will be gathered in three groups in the field of resurrection. One group will be mounted on conveyances and they will come clothed. One group will be dragged by the angels on their faces and they will be herded and taken to Jahanam-Jahanam-hell and one group will come walking and running and Allaah I will send a calamity upon those mounted due to which the animals will be destroyed to the extent that if a person has a garden then he will want to give the garden in exchange of a camel but (despite giving such a high price) he will not be able to attain that camel.” *[Nasa’i]*

mmm

Reckoning, retribution and the scale

Easy and difficult reckoning

1292. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah ε said, "On the day of Qiyaamat, those from whom reckoning will be taken will be destroyed." Hadhrat Ayesha radhiyallaahu anha says that she said, "Does Allaah I not say, 'he whose record of deeds is given in the right hand will have an easy reckoning'" Rasulullaah ε said (in order to remove my doubt), "This presentation will happen (i.e. this will be such a reckoning in which there is no asking) **but he who is presented and questioned, he will definitely be destroyed."** *[Bukhari, Muslim]*

mmm

Emphasis to stay away from Jahannam

1293. Hadhrat Adi bin Haatim τ narrates that Rasulullaah ε said, "On the day of Qiyaamat, there will be none of you whom his Rabb will not speak to, there will be no translator between him and his Rabb on that day, nor will

there be any veil that will hide a person from his Rabb. When a person looks to his right, he will see that which he has sent forth (i.e. good deeds) and when he looks to the left, then he will see that which he has sent forth (i.e. his bad acts) and when he looks in front then he will the fire in front of him, so (o people!) save yourselves from the fire even though it may be by means of a piece of date (i.e. save yourself from the fire by giving charity even though it may be with a little charity).” *[Bukhari, Muslim]*

mmm

The beneficence of Allaah with the believer

1294. Hadhrat Ibn Umar τ narrates that Rasulullaah ε said, “(On the day of Qiyaamat) Allaah I will bring a believer close and will cover him in His shade of protection and bounty (so that he is not put to shame if his bad deeds are opened), then Allaah I will ask the believer, “Do you know this sin? Do you know that sin?” the believer will say, “Yes, o my Rabb, Allaah will make the person attest to all his sins and the person will think to himself that now he is going to be destroyed. However, Allaah I will say, “I hid your sins in the world and today too I forgive those sins.” Then the believer will be given his record of deeds (and his record of bad acts will be wiped away). The disbeliever and hypocrite will be called before the entire creation and it will be said to them, “These are the people who laid an accusation upon their Rabb, **know well, the curse of Allaah is upon the oppressors.**” *[Bukhari, Muslim]*

mmm

The exchange of freedom from Jahanam-Jahanam-hell

1295. Hadhrat Abu Musa τ narrates that Rasulullaah ε said, "When the day of Qiyaamat will come, then Allaah I will hand over every Muslim (man and woman) to a Jew or Christian and will say that this person was your exchange from the fire of Jahanam-Jahanam-hell." *[Muslim]*

mmm

The testimony of Hadhrat Nuh υ

1296. Hadhrat Abu Sa'eed τ narrates that Rasulullaah ε said, "On the day of Qiyaamat (in the field of resurrection) Hadhrat Nuh υ will be brought and it will asked of him, 'Have you conveyed to your nation?" he will say, "Yes, my Rabb." Then the nation of Hadhrat Nuh υ will be asked, "Has Nuh delivered our laws to you?" they will deny and say that no warner came to us (whether Nuh or anyone else). Then Hadhrat Nuh υ will be asked, "Who is your witness?" Hadhrat Nuh υ will say, "My witness is Hadhrat Muhammad ε and his Ummah." Then Rasulullaah ε recited this verse, 'and in this way We have made you the balanced Ummah so that you can testify regarding people and the Rasul-Messenger can testify regarding you.'"*[Bukhari]*

mmm

The testimony of the limbs of the body

1297. Hadhrat Anas τ narrates that (one day) we were sitting with Rasulullaah ε when he suddenly laughed then said, “Do you know why I am laughing?” Hadhrat Anas τ says that we said, “Allaah and His Rasul know best.” Rasulullaah ε said, “I am laughing thinking about the face to face conversation a person will have with his Rabb. The servant will say, “O Rabb, have you not given me protection from oppression?” (i.e. did You not say that You will not oppress Your servants in any way?) Rasulullaah ε said, “Allaah I will say, “Yes (I have given you protection and definitely I shall never oppress My servants).” Then the person will say, “If you have given me protection from oppression then I do not keep the testimony of anyone against me.” Rasulullaah ε said, “Allaah I will say, “Today, your being and the scribe angels will suffice against you.” Rasulullaah ε said, “A seal will then be placed on the mouth of the person (his power of speaking will be taken away) and after this the limbs of his body will be commanded to speak. Subsequently, the limbs of his body will speak. Then the veil between him and his speaking ability will be taken away (i.e. he will be granted the ability to speak).” Rasulullaah ε said, “The person will say, “Be away and be destroyed, I was arguing on your behalf and for your salvation.” *[Muslim]*

mmm

Looking at Allaah and speaking

1298. Hadhrat Abu Hurayrah τ narrates that (one day) the companions said, "O Rasul of Allaah, will we see Allaah on the Day of Qiyaamat?" Rasulullaah ε said, "What, in the afternoon, when there are no clouds, do you crowd and argue in seeing the sun?" they said, "Never." Rasulullaah ε said, "What, on the fourteenth night, when there are no clouds, do you fight and argue in looking at the moon?" they said, "Never." Rasulullaah ε said, "So by the Being in Whose control is my life, just as you do not fight and argue in looking at the sun, similarly, (on the Day of Qiyaamat) **you will not argue and fight in looking at your Rabb."**

Then Rasulullaah ε said, "When a servant will look at his Rabb, then Allaah I will meet and address him, 'O servant, did I not grant you honour and virtue? Did I not make you a leader? Did I not grant you a spouse? Did I not make the horse and camel obedient to you? Did I not grant you the opportunity to be the leader and influential of your nation and accrue a fourth of their income?' the servant will say, "My Rabb, indeed it was so." Rasulullaah ε said, "Allaah I will then say, 'Did you think that (one day) you will meet me?'" the person will say, "No." Allaah I will say, "Today, I also overlook you (move you far from My mercy), just as you moved far away from My obedience in the world.'

Then Allaah I will meet His second servant and address him. Then Rasulullaah ε mentioned the same questions and answers between Allaah I and His servants that happened with the first person. Then Allaah I will meet the third servant and address him and will say that which He said to the others. And he (the third) will reply, "My Rabb, I believe in You, in Your book and in Your Ambiyaa-Messengers. I

performed Salaah, fasted and gave charity." He will praise and explain his good deeds as much as he can. Allaah I will say, "Wait here, We shall establish witnesses regarding you (i.e. the claims that you have made regarding your good deeds and you strived to be grateful for Our bounties to keep your life filled with good deeds, then wait a little, We shall bring witnesses to show you how truthful you are in your claims). The person will think in his heart that, well, who will testify against him? Then his mouth will be sealed and it will be said to his thigh, 'Speak.' Then his thigh, his flesh and bones, i.e. all his limbs will explain his actions and all this will be so that the evil actions of the person can be established and he will not be able to present any excuse.

And this third person will in reality be a hypocrite and he will be the servant with whom Allaah is displeased." *[Muslim]*

mmm

The promise of Allaah to Rasulullaah ε

1299. Hadhrat Abu Umamah τ narrates that he heard Rasulullaah ε saying, “My Rabb promised me that 70000 people of my Ummah will enter Jannah without reckoning and punishment and from the 70000, with each 1000 there will be an extra 70000 and from the handfuls of my Rabb, three handfuls of people will enter Jannah.”

[Ahmad, Tirmidhi, Ibn Maajah]

mmm

People will be presented in the court of Allaah thrice

1300. Hadhrat Hasan Basri narrates from Hadhrat Abu Hurayrah τ that he said that Rasulullaah ε said, “On the day of Qiyaamat, people will be presented thrice. In the first and second presentation, people will argue with Allaah I and present excuses. At the time of the third presentation, their record of deeds will fly and reach their hands. So some people will take their record of deeds in the right hand and some people will take it in their left hands.” *[Ahmad, Tirmidhi]*

mmm

The weight of Kalimah Shahadah

1301. Hadhrat Abdullaah bin Amr τ narrates that Rasulullaah ε said, “On the day of Qiyaamat, Allaah I will separate one person of my Ummah in front of the entire creation and then place 99 open registers in front of him; each register will be as far as the eye can see. Then Allaah I will say to him, ‘Do you deny anything of this? And do you understand that my writing angels who were guardians of your actions and conditions – have done some extremity?’ the person will say, “My Rabb, no (I cannot deny what is written in the registers, nor do I understand that the writing angels have recorded something incorrect and been extreme regarding me).” Then Allaah I will say, “Do you have any excuse?” he will say, “No, my Rabb (I cannot explain any excuse).” Then Allaah I will say, “Yes, by Me you have a great good deed, and definitely today you will not be oppressed.”

Then a piece of paper will be taken out on which ‘I testify that there is none worthy of worship but Allaah and Muhammad is His servant and Rasul-Messenger’ will be written. After this Allaah I will say to the person, “Go to the place where your actions are weighed.” (Out of astonishment) the person will say, “My Rabb, what link is there with this piece of paper and those massive registers?” Allaah I will say, “No oppression will be done to you.” Rasulullaah ε said, “Then those registers will be placed in one side of the balance and the paper will be placed in the other side. Those registers will be light and the paper will be heavy. Therefore, there is nothing weightier than the name of Allaah I.” *[Tirmidhi, Ibn Maajah]*

mmm

On three occasions, no one will remember others

1302. Hadhrat Ayesha radhiyallaahu anha narrates that (one day) she remembered Jahannam and began to cry so Rasulullaah ε said, "Why are you crying?" Hadhrat Ayesha replied, "I am remembering the punishments of Jahannam and crying and will a person remember his family and relatives on the day of Qiyaamat?" Rasulullaah ε said, "On that day there will be three occasions when every person will not remember anyone; at the scales as long as he does not come to know whether his balance was heavy or light and at the time of being given his record of deeds, when it will be said, 'Come, read my record of deeds.', as long as it is not known whether his record of deeds came into his right hand or left hand and at the bridge of Siraat, when he will be placed on the back of Jahannam." *[Abu Dawud]*

mmm

The recompense for oppression will definitely be taken

1303. Hadhrat Ayesha radhiyallaahu anha narrates that (one day) a person came to Rasullullaah ε and sat down and said, “O Rasul of Allaah, I have a slave that lies, he misappropriates in my wealth and he is disobedient to me. So I spoke harshly to him and hit him, so what will be my condition on the day of Qiyaamat?” Rasulullaah ε said, “When it will be the day of Qiyaamat, then the misappropriation done by the slaves in your wealth, the disobedience shown to you and the lies spoken to you, reckoning will be taken. Similarly, the punishment you meted out to them, it will be reckoned. So, if the punishment you gave turns out equal to their crimes, then your matter will be equal such that you will not get any reward or punishment and if the punishment you gave them is less than their crimes, then you will have an extra right and if the punishment you gave is more than their crimes, then recompense of the extra will be taken from you. That person went to sit away from Rasulullaah ε and began to cry. Then Rasulullaah ε said, “Do you not read the verse of Allaah I, ‘on the day of Qiyaamat, We shall establish the scales of justice, so no oppression will be done to anybody and if there is an action equal to a mustard seed, it will be presented and We are sufficient to take account.’” The person said, “O Rasul of Allaah, I do not find anything better than separation

between my slaves and I. Therefore, I make you witness that all the slaves are free.” *[Tirmidhi]*

mmm

The form of easy reckoning

1304. Hadhrat Ayesha radhiyallaahu anha narrates that she heard Rasulullaah ε making this Du’aa’ after some Salaah, **‘O Allaah, grant me an easy reckoning.’** She said, “O Nabi of Allaah, what is the meaning of easy reckoning? And what is its form?” Rasulullaah ε said, “The form of easy reckoning is that Allaah I will look at the record of deeds of a person, then He will overlook it, and Ayesha, and the person who will be taken to account will be destroyed.”

[Ahmad]

mmm

The day of Qiyaamat will be made easy for the believer

1305. Hadhrat Abu Sa’eed Khudri τ narrates that (one day) he came to Rasulullaah ε and said, “O Rasul of Allaah, will any person have the ability to stand before Allaah on the day of Qiyaamat regarding which Allaah I says, ‘on the day that all the people will stand before the Rabb of the worlds’?” Rasulullaah ε said, “On the day of Qiyaamat, it will be made easy for the believer to the extent that the day will remain for him like the time it takes to perform an obligatory prayer.” *[Bayhaqi]*

mmm

1306. Hadhrat Abu Sa'eed Khudri τ narrates that Rasulullaah ε was asked about this day that will equal fifty thousand years that what will be the condition of its length? (i.e. what will be the condition of the people if it is so long, will they have to stand for so long for reckoning?)" Rasulullaah ε said, "By the Being Who controls my life, that day will be made easy and light for the complete believer to the extent that the day will be for the Muslim easier than an obligatory Salaah which he used to perform in the world."

[Bayhaqi]

mmm

People who will enter Jannah without reckoning

1307. Hadhrat Asmaa bint Yazeed radhiyallaahu anha narrates from Rasulullaah ε that he said, "On the day of Qiyaamat, the people will be gathered on a wide, flat plain. Then an announcer will announce that where are those people who would remain away from their beds? A very few people will get up from those gathered and they will enter Jannah without reckoning, then the command will be given for the rest of the people to be reckoned." *[Bayhaqi]*

mmm

The pond and intercession

The river of Kauthar

1308. Hadhrat Anas τ narrates that Rasulullaah ε said, "I was traversing Jannah when suddenly I passed a river that had domes made of hollowed pearls on the sides. I asked, "Jibreel, what is this?"" he said that this is the river of Kauthar that your Rabb will grant you. Then I saw that its soil was like intense smelling musk." *[Bukhari]*

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The pond of Kauthar

1309. Hadhrat Abdullaah bin Amr τ narrates that Rasulullaah ε said, "My pond is as wide as a month's journey and its four sides are equal (i.e. it is square). Its water is whiter than milk and it smells sweeter than musk. Its goblets are like the stars of the sky and he who drinks its water will never experience thirst again." *[Bukhari, Muslim]*

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1310. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "The distance between the two sides of my pond are longer than the distance between 'Aylah' and 'Aden' and

indeed the water of this pond is whiter than snow and sweeter than honey in which milk is mixed. Its goblets are more than the stars of the sky and definitely I shall stop those of the other Ummahs from coming to the pond just as a person will stop the camels of others from coming to his pond." The companions said, "O Rasul of Allaah, will you recognize us at the time?" Rasulullaah ε said, "Yes, I shall recognize you. You will have a special sign that the other nations will be deprived of and that sign is that when you come to me, your foreheads and hands and feet will be shining and enlightened due to Wudhoo'." *[Muslim]*

Another narration of Muslim of Hadhrat Anas τ states that Rasulullaah ε said, "There will be goblets of gold and silver at this pond, equal in number to the stars of the sky."

Another narration of Muslim of Hadhrat Thaubaan states that he said that Rasulullaah ε was asked about the water of the pond of Kauthar so he said, "Its water is whiter than milk and sweeter than honey. There are two avenues from which water flows into it to keep it full that come from the river of Jannah; one avenue (pipe/canal) is of silver and the other is of gold."

mmm

1311. Hadhrat Sahl bin Sa'd τ narrates that Rasulullaah ε said, "I shall reach the pond of Kauthar before you and whichever person passes by me will drink of its water and whoever drinks its water will never be thirsty again. There, some people will also come to me whom I shall recognize and they will recognize me but something will be a barrier between me and them (so that they stay away from me and the pond of Kauthar). I shall say, "These are my people (i.e.

they are people of my Ummah, or my companions, so why are they stopped from coming to me?) In reply I shall be told that you do not know what things they innovated after you. I shall say, “They should be far from the mercy of Allaah, far, those who changed things after my demise.” *[Bukhari, Muslim]*

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Intercession

1312. Hadhrat Anas τ narrates that Rasulullaah ε said, “On the day of Qiyaamat, the believers will be stopped to the extent that on account of it, they will become very worried and grieved. Then they will speak amongst themselves that, if only we could find such a person that will intercede before our Rabb and grant us relief from this harsh condition. Then they will come to Hadhrat Aadam υ and will say to him, “You are Aadam and the father of all, Allaah has created you by His hand, He granted you residence in Jannah, He told His angels to prostrate before you and taught you the names of everything. Please intercede before your Rabb to take us out of this worrying place and to grant us comfort and peace.” Hadhrat Aadam υ will say, “I am not of this status (i.e. I do not have this status to have the boldness to intercede in the court of the Great One.” Then Hadhrat Aadam υ will mention his mistake that was in the form of eating from the tree, when he was also prevented from going close to the tree.

(After this he will say), “You should go to Nuh υ (he can intercede for you) because he was the first Nabi that Allaah I sent to the world for the guidance of mankind.

Then they will come to Hadhrat Nuh υ (and will request him to intercede). Hadhrat Nuh υ will reply that I am not of this status and he will mention his mistake that was in the form of requesting Allaah I - without understanding – to save his son from drowning. (He will then give them counsel that) you should go to Hadhrat Ibraaheem υ who is the friend of Allaah.

Hadhrat Ibraaheem υ will reply that I am not of this status and he will mention three times that he spoke "falsely" (then he will give them the counsel that) you should go to Musa υ who is such a servant of Allaah who was given the Tauraat by Allaah and who was granted the honour of speaking to Allaah and he was granted complete closeness."

Rasulullaah ε said, "Then people will come to Hadhrat Musa υ (and will request him to intercede). Hadhrat Musa υ will reply that I am not of this status and he will mention his error that was in the form of killing a Copt. Then he will give them counsel that you should go to Hadhrat Isa υ that is the special servant of Allaah and His Rasul-Messenger, also, he is the soul of Allaah and the word of Allaah."

Rasulullaah ε said, "These people will come to Hadhrat Isa υ (and will request him to intercede). Hadhrat Isa υ will reply that I am not of this status. However, you should go to Muhammad ε who is such a servant of Allaah whose past and future sins were all forgiven by Allaah (definitely he will intercede for you)."

Rasulullaah ε said, "Then people will come to me (to request to intercede) and I (shall prepare to intercede) and seek permission to present myself in the court of my Rabb, Allaah I will grant me permission to be present in His court. When I

reach His presence and see Him, then I shall fall into prostration before Him and I shall remain in prostration for as long as He deems appropriate. Then Allaah I will say, "Muhammad, lift your head, and speak, you will be heard, intercede and your intercession will be accepted and ask what you want, you will be given." **Rasulullaah ε said, "I shall lift my head and praise Allaah which He will teach me.**

Then I shall intercede and a limit to my intercession will be placed. After this I shall come out and take this (specific) group out of Jahannam and enter them into Jannah.

Then I shall seek permission to be presented in the court of Allaah I a second time. I will be granted permission to be presented in His court. Then when I see Allaah I, then I shall fall into prostration and I shall remain in prostration for as long as Allaah I wants, then He will say, "Muhammad, lift your head, and speak, you will be heard, intercede and your intercession will be accepted and ask what you want, you will be given." Rasulullaah ε said, ""I shall lift my head and praise Allaah which He will teach me. Then I shall intercede and a limit to my intercession will be placed. After this I shall come out and take this (specific) group out of Jahannam and enter them into Jannah."

"Then I shall seek permission to be presented in His court a third time. I will be granted permission to be presented in His court. Then when I see Allaah I, then I shall fall into prostration and I shall remain in prostration for as long as Allaah I wants, then He will say, "Muhammad, lift your head, and speak, you will be heard, intercede and your intercession will be accepted and ask what you want, you will be given." Rasulullaah ε said, ""I shall lift my head and praise Allaah which He will teach me. Then I shall intercede

and a limit to my intercession will be placed. After this I shall come out and take this (specific) group out of Jahannam and enter them into Jannah to the extent that none will remain in Jahanam-hell except those whom the Qur'aan has stopped, i.e. only those deserving of eternal punishment will remain in Jahannam (and they are the disbelievers). Then Rasulullaah ε recited this verse, 'It is hoped that your Rabb will grant you Maqaam Mahmood." Then Rasulullaah ε said, "This is the Maqaam Mahmood that your Rabb has promised your Nabi." *[Bukhari, Muslim]*

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1313. Hadhrat Anas τ narrates that Rasulullaah ε said, "When the day of Qiyaamat will come, then (in the field of resurrection), there will be a great crowd of people; people will be pushing into each other. Then they will come to Hadhrat Aadam υ and will ask him to intercede to their Rabb (to give the command of our reckoning). Hadhrat Aadam υ will reply that I am not of the status to intercede. However, go to Hadhrat Ibraaheem υ because he is the friend of Allaah. The people will come to Hadhrat Ibraaheem υ and Hadhrat Ibraaheem υ will also give them the reply that I am not of the status to intercede. However, go to Hadhrat Musa υ because he is the one who spoke to Allaah. The people will go to Hadhrat Musa υ and Hadhrat Musa υ will give them the reply that I am not of the status to intercede. However, you should go to Hadhrat Isa υ because he is the soul and the word of Allaah. The people will come to Hadhrat Isa υ and Hadhrat Isa υ will give the reply that I am not of this status and you should go to Muhammad ε."

Rasulullaah ε said, "People will then come to me (and request me to intercede). I shall tell them, "Yes, undoubtedly,

I am of the status to intercede. Then I shall request permission to be presented in the court of Allaah I. I will be granted permission to be presented in the court of Allaah I and (together with this) Allaah I will place words of praise for Him through which I shall praise him (at the time) and those words of praise I do not know at this moment. Anyway, I shall praise Allaah through these words and will fall into prostration. Then it will be said to me, “Muhammad, lift your head, and speak, you will be heard, intercede and your intercession will be accepted and ask what you want, you will be given.” I shall say, “My Rabb, forgive my Ummah, have mercy upon my Ummah (or it means that my Rabb, I intercede for my Ummah, I intercede for my Ummah).”

It will be said to me, “Go, and take out from Jahannam every such person in whose heart there is Imaan equal to wheat.” I shall go and act in accordance to the command of my Rabb.

After this I shall present myself in the court of Allaah I and praise Allaah I through these words. Then I shall fall into prostration, then it will be said to me, “Muhammad, lift your head, and speak, you will be heard, intercede and your intercession will be accepted and ask what you want, you will be given.” I shall say, “My Rabb, forgive my Ummah, have mercy upon my Ummah (or it means that my Rabb, I intercede for my Ummah, I intercede for my Ummah).” It will be said to me, “Go, and take out from Jahannam every such person in whose heart there is a minute amount or an amount equal to a mustard seed of Imaan.” I shall go and act in accordance to the command of my Rabb.

After this I shall present myself in the court of Allaah I and praise Allaah I through these words. Then I shall fall into

prostration, then it will be said to me, "Muhammad, lift your head, and speak, you will be heard, intercede and your intercession will be accepted and ask what you want, you will be given." I shall say, "My Rabb, forgive my Ummah, have mercy upon my Ummah (or it means that my Rabb, I intercede for my Ummah, I intercede for my Ummah)." It will be said to me, "Go, and take out from Jahannam every such person in whose heart there is an amount less than a mustard seed, and less than this and less than this." I shall go and act in accordance to the command of my Rabb.

After this I shall present myself in the court of Allaah I a fourth time and praise Allaah I through these words. Then I shall fall into prostration, then it will be said to me, "Muhammad, lift your head, and speak, you will be heard, intercede and your intercession will be accepted and ask what you want, you will be given." I shall say, "My Rabb, Grant me permission to intercede for that person who recited 'there is no deity but Allaah'." Allaah I will say, "No. This has no link with you, but by My honour and grandeur, and by the honour of my Being and qualities, I shall remove from Jahannam the person who said 'there is no deity but Allaah'."

[Bukhari, Muslim]

mmm

The person who will benefit the most from intercession

عن أبي هريرة عن النبي صلى الله عليه و سلم قال : " أسعد الناس بشفاعتي يوم القيامة من قال : لا إله إلا الله خالصا من قلبه أونفسه " رواه البخاري

1314. Hadhrat Abu Hurayrah τ narrates from Rasulullaah ε that he said, "The person who will benefit the most from my intercession on the day of Qiyaamat will be the person who recited 'There is no deity but Allaah' from the depths of his heart." *[Bukhari, Muslim]*

mmm

The intercession of Rasulullaah ε

وعنه قال أتى النبي صلى الله عليه و سلم بلحم فرفع إليه الذراع وكانت تعجبه فنهس منها نهسة ثم قال : " أنا سيد الناس يوم القيامة يوم يقوم الناس لرب العالمين وتدنو الشمس فيبلغ من الغم والكرب ما لا يطيقون فيقول الناس ألا تنظرون من يشفع لكم إلى ربكم ؟ فيأتون آدم " . وذكر حديث الشفاعة وقال : " فأنطلق فآتي تحت العرش فأقع ساجدا لربي ثم يفتح الله علي من محامده وحسن الثناء عليه شيئا لم يفتحه على أحد قبلي ثم قال يا محمد ارفع رأسك وسل تعطه واشفع تشفع فأرفع رأسي فأقول أمتي يارب أمتي يارب فيقال يا محمد أدخل من أمتك من لا حساب عليهم من الباب الأيمن من أبواب الجنة وهم شركاء الناس فيما سوى ذلك من الأبواب " . ثم قال : " والذي نفسي بيده إن ما بين المصراعين من مصاريع الجنة كما بين مكة وهجر " . متفق عليه

1315. Hadhrat Abu Hurayrah τ narrates that (one day) meat was brought to Rasulullaah ε , the front shoulder was presented to him which he liked. Rasulullaah ε would use his teeth and bit off the meat and eat. Then he said, "On the day of Qiyaamat, I shall be the leader of all the people when they

will be standing before the Rabb of the universe and the sun will be brought close to the people and the condition of people will be such that they will lose courage out of extreme worry and anxiety, i.e. they will not have the ability to be patient and they will say to each other in great worry and concern, 'Why do you not look for someone that will intercede before your Rabb?' consequently, people will come to Hadhrat Aadam υ. After this Hadhrat Abu Hurayrah τ mentioned the story of intercession (which has passed above).

After this, Rasulullaah ε said, "So I shall leave the people and come beneath the 'Arsh and will fall into prostration before my Rabb. **Then Allaah I will open up to me the best words of praise that were not opened up to anyone before me.** Then Allaah I will say, "Muhammad, lift your head, ask what you will, I shall grant it and intercede, I shall accept.' I shall lift my head and say, "My Rabb, forgive my Ummah, My Rabb, forgive my Ummah, My Rabb, forgive my Ummah." Then it will be said, "O Muhammad, those people of your Ummah from whom account will not be taken, enter them through the right door of Jannah." These people will enter along with others through this door. After this, Rasulullaah ε said, "By the Being in Whose control is my life, the distance between the two sides of the doors of Jannah is the distance between Makkah and Hajar."

[Bukhari, Muslim]

mmm

The importance of trustworthiness and family ties

وعن حذيفة في حديث الشفاعة عن رسول الله صلى الله عليه و سلم قال : " وترسل الأمانة والرحم فتقوما جنبتي الصراط يمينا وشمالا " رواه مسلم

1316. Hadhrat Hudhayfah τ narrated the Hadith of the intercession of Rasulullaah ε and then said that he ε also said, "Trustworthiness and family ties will be sent and they will stand on the right and left of the bridge of Siraat."

[Muslim]

mmm

The mercy and beneficence of Rasulullaah ε on the Ummah

1317. Hadhrat Abdullaah bin Amr bin Aas τ narrates that (one day) Rasulullaah ε recited this verse regarding Hadhrat Ibraaheem υ, 'O my Rabb, this idol has been a cause of the deviation of many, so those who have accepted to obey me, they are mine and those who disobeyed me, you are indeed Forgiving, Merciful.' Then Rasulullaah ε recited regarding Hadhrat Isa υ, 'if you punish them, they are your servants and if you forgive them, then indeed you are Overpowering, All Wise.'

After this he lifted both his hands and made Du'aa', 'O Rabb, forgive my Ummah, have mercy upon my Ummah' and he cried. (Immediately) Allaah I sent Hadhrat Jibreel υ to go to Muhammad ε and your Rabb knows well, ask him that why are you crying. Hadhrat Jibreel υ came to Rasulullaah ε and asked him the reason for crying. He mentioned the reason for crying. **Then Allaah I said, "Go to Muhammad and say that We shall indeed please him regarding his Ummah and We shall never make him grieved."** ***[Muslim]***

mmm

Looking at Allaah and conditions of the Aakhirat

وعن أبي سعيد الخدري أن أناسا قالوا يا رسول الله هل نرى ربنا يوم القيامة ؟ قال رسول الله صلى الله عليه و سلم : " نعم هل تضارون في رؤية القمر ليلة البدر صحوا ليس فيها سحاب ؟ " قالوا : لا يا رسول الله قال : " ما تضارون في رؤية الله يوم القيامة إلا كما تضارون في رؤية أحدهما إذا كان يوم القيامة أذن مؤذن ليتبع كل أمة ما كانت تعبد فلا يبقى أحد كان يعبد غيرالله من الأصنام والأنصاب إلا يتساقطون في النار حتى إذا لم يبق إلا من كان يعبد الله من بر وفاجر أتاهم رب العالمين قال : فماذا تنظرون ؟ يتبع كل أمة ما كانت تعبد . قالوا : ياربنا فارقنا الناس في الدنيا أفقر ما كنا إليهم ولم نصاحبهم "(متفق عليه)

وفي رواية أبي هريرة " فيقولون : هذا مكاننا حتى يأتينا ربنا فإذا جاء ربنا عرفناه "

وفي رواية أبي سعيد : " فيقول هل بينكم وبينه آية تعرفونه ؟ فيقولون : نعم فيكشف عن ساق فلا يبقى من كان يسجد لله من تلقاء نفسه إلا أذن الله له بالسجود ولا يبقى من كان يسجد اتقاء ورياء إلا جعل الله ظهره طبقة واحدة كلما أراد أن يسجد خر على قفاه ثم يضرب الجسر على جهنم وتحل الشفاعة ويقولون اللهم سلم سلم فيمر المؤمنون كطرف العين وكالبرق وكالريح وكالطير وكأجاويد الخيل والركاب فناج مسلم ومخدوش مرسل ومكدوس في نار جهنم حتى إذا خلص المؤمنون من النار فوالذي نفسي بيده ما من أحد منكم بأشد مناشدة في الحق - قد تبين لكم - من المؤمنين لله يوم القيامة لإخوانهم الذين في النار يقولون ربنا كانوا يصومون معنا ويصلون ويحجون فيقال لهم : أخرجوا من عرفتم فتحرم صورهم على النار فيخرجون خلقا كثيرا ثم يقولون : ربنا ما بقى فيها أحد ممن أمرتنا به . فيقول : ارجعوا فمن وجدتم في قلبه مثقال دنيار من خير فأخرجوه فيخرجون خلقا كثيرا ثم يقول : ارجعوا فمن وجدتم في قلبه مثقال نصف دينار من خير فأخرجوه فيخرجون خلقا كثيرا ثم يقول : ارجعوا فمن وجدتم في قلبه مثقال ذرة من خير فأخرجوه فيخرجون خلقا كثيرا ثم يقولون : ربنا لم نذر فيها خيرا فيقول الله شفعت الملائكة وشفع النبيون وشفع المؤمنون ولم يبق إلا أرحم الراحمين فيقبض قبضة من النار فيخرج منها قوما لم يعملوا خيرا قط قد عادوا حمما فيلقيهم في نهر في أفواه الجنة يقال له : نهر الحياة فيخرجون كما تخرج الحبة في حميل السيل فيخرجون كاللؤلؤ في رقابهم الخواتم فيقول أهل الجنة : هؤلاء عتقاء الرحمن أدخلهم الجنة بغير عمل ولا خير قدموه فيقال لهم لكم ما رأيتم ومثله معه " . متفق عليه

1318. Hadhrat Abu Sa'eed Khudri τ narrates that (one day) some people said, "O Rasul of Allaah, will we be able to see our Rabb on the day of Qiyaamat?" Rasulullaah ε said, "Yes, you will see. What, in the afternoon, when there is no piece of any cloud, is there any difficulty or barrier in looking at the sun? And in a clear 14th night, when there is no piece of cloud, do you have any difficulty in looking at the moon?" the people said, "Never, O Rasul of Allaah." Rasulullaah ε said, **"Then you will not experience any difficulty and barrier in looking at your Rabb on the day of Qiyaamat as you do not experience any difficulty in looking at the sun and moon.** When it will be the day of Qiyaamat (and all the people will be gathered in the plains of resurrection), then an announcer will announce, 'whichever group worshipped a deity in the world, they should go behind it. Consequently, those who established idols and worshipped them instead of Allaah I, none of them will remain and all of them will fall into Jahanam-Jahanam-hell to the extent that none besides those who worshipped Allaah are present, whether pious or evil, then the Rabb of the universe will come to them and say, "Who are you waiting for? Every group should go behind the deity they worshipped."

They will reply, "O our Rabb, we adopted total separation from these people in the world, whereas we were needier than them and we never adopted their companionship (so now when we do not need them, then why should we support them?).

The narration of Hadhrat Abu Hurayrah τ states, "These people will say that we shall not leave here until our Rabb does not come to us and when our Rabb comes to us then we shall recognize Him properly."

The words of the narration of Hadhrat Abu Sa'eed Khudri τ are, 'Allaah I will ask them, 'Is there any sign between you and your Rabb through which you can recognize Him?' they will say, 'Yes, then the shin will be opened (i.e. a great light will be made apparent) and on this occasion Allaah I will grant every such person the ability to prostrate to Him that prostrated to Allaah (in the world not out of greed or show) with sincerity and belief and every such person who prostrated to Allaah (in the world) out of fear or for show, Allaah I will make their backs like a plank (i.e. the joint will be finished and it will be made solid like a plank so that they cannot bend down and not prostrate). Subsequently, they will prostrate but will fall flat on their backs."

Then the Siraat will be placed over Jahannam and permission will be given for intercession. Subsequently, all the Ambiyaa' will make Du'aa', 'O Allaah, let them pass over the Siraat safely, let them pass over safely.' Subsequently, some Muslims will pass in the blinking of an eye, some like lightning, some like the wind, some like birds, some like a fast horse and some like camels. Some Muslims will get salvation from Jahannam with safety and some will be wounded and get safety. Also, some will be torn and pushed into Jahanam-Jahanam-hell.

Then, when the Muslims get safety from the fire of Jahanam-Jahanam-hell, then by the Being in Whose control is my life, for the right that is totally clear and proven, you will not make such a great and sincere appeal and request as you would on the day of Qiyaamat for the salvation of your brothers that are in Jahanam-Jahanam-hell. The Muslims will say, "Our Rabb, these people fasted with us, they would perform Salaah with us and would perform Hajj with us." It will be said to them, "Go, take out from Jahanam-Jahanam-

hell those whom you recognize, so their forms will be prohibited upon the fire of Jahanam-Jahanam-hell." Subsequently, these Muslims will take out many Muslims from the fire of Jahanam-Jahanam-hell." They will then say, "Our Rabb, those regarding whom You have given the command to take them out, now none of them remain in Jahanam-Jahanam-hell." Allaah I will say, "Well, go again and take out every person in whose heart there is goodness equal to a Dinaar." The Muslims will then go and take out many Muslims.

After this Allaah I will say again, "Now take out from Jahanam-Jahanam-hell every such person in whose heart you find piety equal to half a Dinaar." The Muslims will then go and remove many people from Jahanam-Jahanam-hell. Then Allaah I will command that remove every such person in whose heart you find an atom of piety. The Muslims will then go and take out many people from Jahanam-Jahanam-hell and will say, "Rabb, we have not left goodness in Jahanam-hell. (i.e. no person remains in Jahanam-Jahanam-hell in whose heart there was the least amount of real Imaan and the lowest level of goodness, whether that piety was linked to actions of the body or the heart).

Then Allaah I will say, "The angels have interceded and the Ambiyaa-Messengers have also interceded and the Muslims have also interceded, but now the Being of the Most Merciful of those who show mercy remains."

Allaah I will remove a handful of people from Jahanam-Jahanam-hell who did not do any good deed, these people would have turned to coal, then Allaah I will place them in the river that is in front of the doors of Jannah and it is called the river of life. Then these people will come out from the

river fresh and lively like a seed grows after the flood has passed. Subsequently, these people will come out of the river shining like pearls, there will be seals on their necks. Then when the people of Jannah look at them, they will say, “These are the people who were freed by Rahmaan. Allaah I has entered them into Jannah, when they did not do any good deeds in the world, nor did they send any good deed forth. It will then be said to them, “For you are the bounties you see, and the like of it with it.” *[Bukhari, Muslim]*

mmm

The conditions of those who get salvation from Jahanam-Jahanam-hell

وعنه قال : قال رسول الله صلى الله عليه و سلم : " إذا دخل أهل الجنة الجنة وأهل النار النار يقول الله تعالى : من كان في قلبه مثقال حبة من خردل من إيمان فأخرجوه فيخرجون قد امتحشوا وعادوا حمما فيلقون في نهر الحياة فينبتون كما تنبت الحبة في حميل السيل ألم تروا أنها تخرج صفراء ملتوية " . متفق عليه

1319. Hadhrat Abu Sa’eed Khudri τ narrates that Rasulullaah ε said, “When the dwellers of Jannah reach Jannah and the dwellers of Jahannam reach Jahannam then Allaah I will say that he in whose heart there is Imaan equal to a mustard seed, take him out of Jahanam-Jahanam-hell. Subsequently, these people will be taken out of Jahannam and their condition at the time will be that they will be burnt like coal. Then they will be placed in the river of life and they will come out of it fresh and lively like a grass seed grows after the flood waters, did you not see how lush and yellow that leaf comes out?” *[Bukhari, Muslim]*

mmm

وعن أبي هريرة أن الناس قالوا يا رسول الله هل نرى ربنا يوم القيامة ؟ فذكر معنى حديث أبي سعيد غير كشف الساق وقال : " يضرب الصراط بين ظهراني جهنم فأكون أول من يجوز من الرسل بأمته ولا يتكلم يومئذ الرسل وكلام الرسل يومئذ : اللهم سلم سلم . وفي جهنم كلاليب مثل شوك السعدان ولا يعلم قدر عظمها إلا الله تخطف الناس بأعمالهم فمنهم من يوبق بعمله ومنهم من يخردل ثم ينجو حتى إذا فرغ الله من القضاء بين عباده وأراد أن يخرج من النار من أراد أن يخرجه ممن كان يشهد أن لا إله إلا الله أمر الملائكة أن يخرجوا من يعبد الله فيخرجونهم ويعرفونهم بآثار السجود وحرم الله تعالى على النار أن تأكل أثر السجود فكل ابن آدم تأكله النار إلا أثر السجود فيخرجون من النار قد امتحشوا فيصب عليهم ماء الحياة فينبتون كما تنبت الحبة في حميل السيل ويبقى رجل بين الجنة والنار وهو آخر أهل النار دخولا الجنة مقبل بوجهه قبل النار فيقول : يا رب اصرف وجهي عن النار فإنه قد قشبني ريحها وأحرقني ذكاؤها . فيقول : هل عسيت إن أفعل ذلك أن تسأل غير ذلك ؟ فيقول : ولا وعزتك فيعطي الله ما شاء الله من عهد وميثاق فيصرف الله وجهه عن النار فإذا أقبل به على الجنة ورأى بهجتها سكت ما شاء الله أن يسكت ثم قال : يا رب قدمني عند باب الجنة فيقول الله تبارك وتعالى : اليس أعطيت العهود والميثاق أن لا تسأل غير الذي كنت سألت . فيقول : يا رب لا أكون أشقى خلقك . فيقول : فما عسيت إن أعطيت ذلك أن تسأل غيره . فيقول : لا وعزتك لا أسألك غير ذلك فيعطي ربه ما شاء من عهد وميثاق فيقدمه إلى باب الجنة فإذا بلغ بابها فرأى زهرتها وما فيها من النضرة والسرور فسكت ما شاء الله أن يسكت فيقول : يا رب أدخلني الجنة فيقول الله تبارك وتعالى : ويلك يا ابن آدم ما أغدرك أليس قد أعطيت العهود والميثاق أن لا تسأل غير الذي أعطيت . فيقول : يا رب لا تجعلني أشقى خلقك فلا يزال يدعو حتى يضحك الله منه فإذا ضحك أذن له في دخول الجنة . فيقول : تمن فيتمنى حتى إذا انقطعت أمنيته قال الله تعالى : تمن من كذا وكذا أقبل يذكره ربه حتى إذا انتهت به الأماني قال الله : لك ذلك ومثله معه " وفي رواية أبي سعيد : " قال الله : لك ذلك وعشرة أمثاله " . متفق عليه

1320. Hadhrat Abu Hurayrah τ narrates that (one day) the people asked, "O Rasul of Allaah, will we see our Rabb on the day of Qiyaamat?" after this, Hadhrat Abu Hurayrah τ mentioned the purport of the Hadith of Hadhrat Abu Sa'eed Khudri τ. However, Hadhrat Abu Hurayrah τ did not mention the 'opening of the shin' and said that Rasulullaah ε said,

"When the bridge of Siraat will be placed over Jahannam, then from all the Ambiyaa-Messengers with their nations that will pass over, I shall be the first and at the time none of the Ambiyaa-Messengers will have the courage to speak and the Rasul will only say this much, "O Allaah, keep my Ummah safe, keep my Ummah safe. **Also, (on both sides of the Siraat) there will be thorns of the Sa'daan tree, the length of them is known to none but Allaah. These thorns will catch people on account of their bad deeds.** So some people will be destroyed on account of their deeds (they will fall into Jahanam-Jahanam-hell) and some people will be torn, but they will then get saved (i.e. the thorns will cause their flesh to get cut and they will be wounded but in some way or the other they will cross the Siraat). Then when Allaah completes the decision of His servants and those that testified to 'there is no deity but Allaah', those regarding whom Allaah intends to take out of Jahanam-Jahanam-hell, He will command the angels that these people should be taken out of Jahanam-hell who took Allaah I as a deity (and they did not believe in any other deity).

Subsequently, the angels will take these people out of Jahanam-hell and through the signs of prostration the angels will recognize them and because **Allaah has forbidden the fire to burn the places of prostration,** therefore, the fire of Jahanam-hell will burn the entire body of the son of Aadam except for the signs of prostration. Anyway, these people will be brought out of Jahanam-hell in the condition that they have burnt and become black in the fire, then they will be sprinkled with the water of life and they will become fresh and lively like a seed grows after a flood.

A person will remain between Jannah and Jahannam that will be the last person to enter Jannah from amongst the dwellers of Jahannam. He will be facing Jahannam. He will say, “My Rabb, turn my face away from Jahannam. The stench of the fire of Jahannam has put me into great difficulty and its sparks and heat has burnt my body.” Allaah ε will say, “If I do so, then possibly you will ask for something else.” He will say, “By Your honour, I shall not ask anything else.” Then he will promise whatever Allaah I wishes and Allaah I will turn his face away from Jahannam but when Allaah turns his face away from Jahannam towards Jannah and he will see the residence, living and enjoyments of Jannah, then he will remain silent as long as Allaah wants.

He will then say, “My Rabb, take me to the doors of Jannah.” Allaah I will say, “Did you not promise that you will not request anything else other than your request?” he will fall down and beg that my Rabb, do not make me the most unfortunate of Your creation (that all Your creation is in Jannah and I am so unfortunate that I am not taken to the doors of Jannah).” Allaah I will say, “If I do this, then possibly you will ask something else.” The person will say, “By Your honour, I shall not ask anything else.” Then he will promise whatever Allaah wants and Allaah I will take him to the doors of Jannah.

However, when he reaches the doors of Jannah and sees the shine and decoration of Jannah, then he will remain silent as long as Allaah wants. He will then say, “My Rabb, take me into Jannah.” Allaah I will say, “Did you not promise that besides your request that was accepted in accordance to your wishes, you will not make another request?” he will say, “My Rabb, do not make me the most unfortunate of Your creation.” He will then fall down and beg to the extent that

Allaah I will be pleased with him and when Allaah I is pleased, He will grant him permission to enter Jannah.

He will then say, “Make whatever wish and desire you have apparent and ask whatever you wish to ask.” Subsequently, he will explain his wishes and when his wishes are complete Allaah I will say, “Why do you not wish for this thing?” as though Allaah will remind him (that you have not asked for this, so ask for it) to the extent that when these wishes are also completed, then Allaah I will say, “These things and the like of it with it are given to you.” The narration of Hadhrat Abu Sa’eed τ also has the words that Allaah I will say, “All these things and ten times the like of it are given to you.” *[Bukhari, Muslim]*

mmm

The person who will enter Jannah last

وعن ابن مسعود أن رسول الله صلى الله عليه و سلم قال : " آخر من يدخل الجنة رجل يمشي مرة ويكبو مرة وتسفعه النار مرة فإذا جاوزها التفت إليها فقال : تبارك الذي نجاني منك لقد أعطاني الله شيئا ما أعطاه أحدا من الأولين والآخرين فترفع له شجرة فيقول : أي رب أدنني من هذه الشجرة فلأستظل بظلها وأشرب من مائها فيقول الله : يا ابن آدم لعلي إن أعطيتكها سألتني غيرها ؟ فيقول : لا يا رب ويعاهده أن لا يسأله غيرها وربه يعذره لأنه يرى ما لا صبر له عليه فيدنيه منها فيستظل بظلها ويشرب من مائها ثم ترفع له شجرة هي أحسن من الأولى فيقول : أي رب أدنني من هذه الشجرة لأشرب من مائها وأستظل بظلها لا أسألك غيرها . فيقول : يا ابن آدم ألم تعاهدني أن لا تسألني غيرها ؟ فيقول : لعلي إن أدنيتك منها تسألني غيرها ؟ فيعاهده أن لا يسأله غيرها وربه يعذره لأنه يرى ما لا صبر له عليه فيدنيه منها فيستظل بظلها ويشرب من مائها ثم ترفع له شجرة عند باب الجنة هي أحسن من الأوليين فيقول : أي رب ادنني من هذه فلأستظل بظلها وأشرب من مائها لا أسألك غيرها . فيقول : يا ابن آدم ألم تعاهدني أن لا تسألني غيرها ؟ قال : بلى يا رب هذه لا أسألك غيرها وربه يعذره لأنه يرى ما لا صبر له عليه فيدنيه منها فإذا أدناه منها سمع أصوات أهل الجنة فيقول : أي

رب أدخلنيها فيقول : يا ابن آدم ما يصريني منك ؟ أيرضيك أن أعطيك الدنيا ومثلها معها . قال : أي رب أتستهزئ مني وأنت رب العالمين ؟ فضحك ابن مسعود فقال : ألا تسألوني مم أضحك ؟ فقالوا : مم تضحك ؟ فقال : هكذا ضحك رسول الله صلى الله عليه و سلم . فقالوا : مم تضحك يا رسول الله ؟ قال : " من ضحك رب العالمين ؟ فيقول : إني لا أستهزئ منك ولكني على ما أشاء قدير " . رواه مسلم

وفي رواية له عن أبي سعيد نحوه إلا أنه لم يذكر " فيقول : يا ابن آدم ما يصريني منك ؟ " إلى آخر الحديث وزاد فيه : " ويذكره الله : سل كذا وكذا حتى إذا انقطعت به الأماني قال الله : هو لك وعشرة أمثاله قال : ثم يدخل بيته فتدخل عليه زوجتاه من الحور العين فيقولان : الحمد لله الذي أحياك لنا وأحيانا لك . قال : فيقول : ما أعطي أحد مثل ما أعطيت "

1321. Hadhrat Ibn Mas'ood τ narrates that Rasulullaah ε said, "The person to enter Jannah last will sometimes walk, sometimes will fall on his face and sometimes the fire of Jahannam will burn his body. Then when he passes Jahannam (in this way; falling and burning), then he will turn and see and say, "The Being of Allaah is High and Great Who granted me salvation, by Allaah, my Rabb granted me that thing He did not grant those before or after me. Then a tree will be made to stand before him (below which is a spring), he will say, "My Rabb, take me close to that tree so that I can attain its shade and drink of the spring." Allaah I will say, "Son of Aadam, if I fulfil this wish of your's, then possibly you will ask me something else?" he will say, "My Rabb, it will not happen such." After this he will promise Allaah that he will not ask for anything else and his Rabb will excuse him and overlook because he will see such things which upon sight, he will not have patience and He will take him to the tree. The person will sit in the shade of the tree and drink of the water of its spring.

Then a tree will be made to stand before him that is better than the first tree. The person will say, "My Rabb, take me to

that tree so that I may acquire its shade and drink of the water of its spring and I shall not ask anything else of You." Allaah I will say, "Son of Aadam, did you not promise Me that you will not ask of anything else except this (first) tree." After this Allaah I will say, "If I take you to that tree then possibly you will ask for something else." He will then promise Allaah I that he will not ask for anything else and his Rabb will excuse him and overlook because he will see something upon which he will not have patience. Then Allaah I will take him to that tree. The person will sit in the shade of that tree and drink of the water of its spring.

Then another tree will be made to stand before him that will be close to the doors of Jannah and it will be better than the first two trees. The person will say, "My Rabb, take me to that tree so that I can acquire its shade and drink of the water of its spring." Allaah I will say, "Son of Aadam, did you not promise me that you will not ask me anything else besides this?" he will say, "Yes, I shall not ask anything besides this." His Rabb will excuse him and overlook because this person will see something upon which he will not be able to be patient. Then Allaah I will take him to that tree.

When he reaches that tree and he will hear the talk that the dwellers of Jannah are engaged in with their spouses and their friends and relatives, then he will say, "My Rabb, take me into Jannah." Allaah I will say, "Son of Aadam, is there anything from Me left behind? Are you happy that I grant you Jannah equal to the world and the like of it with it? The person will say, "Rabb, you are mocking me, whereas You are the Rabb of the universe." **Hadhrat Ibn Mas'ood τ laughed and said, "Do you not ask me why I laughed?" the people asked, "Yes, tell us why you laughed." Hadhrat Ibn Mas'ood τ said, "When Rasulullaah ε**

mentioned this incident, then he also laughed and the companions asked, 'O Rasul of Allaah, why are you laughing?' so Rasulullaah ε said, "I laughed for this reason that when the person will say, 'Rabb, you are mocking me, whereas You are the Rabb of the universe.' Then the Rabb of the universe will laugh at this. Anyway, Allaah I will say, "No. I am not mocking you, but I can do whatever I wish."

This Hadith has been narrated by Muslim and one narration of Muslim of Hadhrat Abu Sa'eed Khudri τ narrates the words similarly, but the words, 'son of Aadam, is there anything from Me left behind?' are not at the end', but these words are narrated that Allaah I will then remind the person that ask for this and that and when all his wishes will be fulfilled, then Allaah I will say, "All these things and ten times the like of it will be given to you." Rasulullaah ε said, "After this the person will enter his house in Jannah. Two damsels that are his wives will come to him and say, 'All praises are due to Allaah, the High and Great Who has created us for you and you for us." Rasulullaah ε said, "The person will say, "No one has been given that which I have been given."

Salvation of the sinful Muslims

وعن أنس أن النبي الله صلى الله عليه و سلم قال : " ليصيبين أقواما سفع من النار بذنوب أصابوها عقوبة ثم يدخلهم الله الجنة بفضله ورحمته فيقال لهم : الجهنميون " . رواه البخاري

1322. Hadhrat Anas τ narrates that Rasulullaah ε said, "How many groups of Muslims will be such that the flames of Jahannam will burn them on account of their sins and their features will be changed. Then Allaah I they will take them

to Jannah under the special beneficence and mercy of Allaah I and they will be called ‘Jahannami’.” *[Bukhari]*

mmm

وعن عمران بن حصين قال : قال رسول الله صلى الله عليه و سلم : " يخرج أقوام من النار بشفاعة محمد فيدخلون الجنة ويسمون الجهنميين " . رواه البخاري
وفي رواية : " يخرج قوم من أمتي من النار بشفاعتي يسمون الجهنميين "

1323. Hadhrat Imraan bin Husayn τ narrates that Rasulullaah ε said, “Many people will be taken out from Jahannam on account of the intercession of Rasulullaah ε and will be entered into Jannah and their name will be kept ‘Jahannami’.” *[Bukhari]*

One narration states that Rasulullaah ε said, **“Many people of my Ummah will be taken out of Jahannam on account of my intercession and their name will be kept ‘Jahannami’.”**

mmm

The person who will be taken out last from Jahanam-hell

وعن عبد الله بن مسعود قال : قال رسول الله صلى الله عليه و سلم : " إني لأعلم آخر أهل النار خروجا منها وآخر أهل الجنة دخولا رجل يخرج من النار حبوا . فيقول الله : اذهب فادخل الجنة فإن لك مثل الدنيا وعشرة أمثالها . فيقول : أتسخر مني - أو تضحك مني - وأنت الملك ؟ " ولقد رأيت رسول الله صلى الله عليه و سلم ضحك حتى بدت نواجذه وكان يقال : ذلك أدنى أهل الجنة منزلة . متفق عليه

1324. Hadhrat Abdullaah bin Mas’ood τ narrates that Rasulullaah ε said, “I definitely know the person who will be

the last to be taken out from Jahannam and who will be placed into Jannah last. It will be a person that will come out of Jahannam crawling on his knees, Allaah I will say to him, “Go, enter into Jannah.” When the person reaches there, then Jannah will be shown to him such that it will be as though it is full (and there is no scope for anyone else).” The person will say, “Rabb, I have found this Jannah to be full (I do not see any place for me).” Allaah I will say, “Go, enter into Jannah. There will be for you (an area) equal to the world and ten times the like thereof.” The person will say, “(Rabb), are you mocking me?” or he will say, “Are you playing with me, whereas You are the King?” Hadhrat Ibn Mas’ood τ says that I saw that Rasulullaah ε said this and laughed until his uvula could be seen and it is said that this person will have the smallest stage of Jannah.”

[Bukhari, Muslim]

mmm

وعن أبي ذر قال : قال رسول الله صلى الله عليه و سلم : " إني لأعلم آخر أهل الجنة دخولا الجنة وآخر أهل النار خروجا منها رجل يؤتى به يوم القيامة فيقال : اعرضوا عليه صغار ذنوبه وارفعوا عنه كبارها فتعرض عليه صغار ذنوبه وفيقال : عملت يوم كذا وكذا وكذا وكذا وعملت يوم كذا وكذا كذا وكذا ؟ فيقول : نعم . لا يستطيع أن ينكر وهو مشفق من كبار ذنوبه أن تعرض عليه . فيقال له فإن لك مكان كل سيئة حسنة . فيقول : رب قد عملت أشياء لا أراها ههنا " وقد رأيت رسول الله صلى الله عليه و سلم ضحك حتى بدت نواجذه . رواه مسلم

1325. Hadhrat Abu Dhar τ narrates that Rasulullaah ε said, “I definitely know the person who will enter Jannah last and who will be the last to leave Jahannam. This will be such a person who, when he will be presented to Allaah I on the day of Qiyaamat, then it will be said, “Present his small sins to him and do not present his major sins right now.”

Subsequently, his small sins will be presented to him. Then it will be said to him, "Did you do a particular major sin on a particular day?" He will admit to it. He will not be able to deny his sins because he will be in fear regarding his major sins. Then it will be said to him, **"You will be given a good deed in lieu of every major sin**." The person will say, "My Rabb, I have done many other major sins that I do not see here." **Hadhrat Abu Dhar τ says that he saw Rasulullaah ε laughing when narrating this to the extent that his uvula could be seen.** *[Muslim]*

mmm

Four dwellers of Jahanam-hell

وعن أنس أن رسول الله صلى الله عليه و سلم قال : " يخرج من النار أربعة فيعرضون على الله ثم يؤمر بهم إلى النار فيلتفت أحدهم فيقول : أي رب ؟ لقد كنت أرجو إذا أخرجتني منها أن لا تعيدني فيها " قال : " فينجيه الله منها " . رواه مسلم

1326. Hadhrat Anas τ narrates that Rasulullaah ε said, "Four people will be taken out from Jahannam and they will be presented to Allaah I. Then the command will be given that they be taken back to Jahannam, so one of them will turn and see and will say, "My Rabb, I had the hope that when You took me out of Jahannam, then You will not send us back a second time." Rasulullaah ε said, "Allaah I will grant them salvation from Jahannam." (and in this way, the others will be given salvation as well). *[Muslim]*

mmm

When will the people of Imaan be given permission to enter Jannah?

وعن أبي سعيد رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " يخلص المؤمنون من النار فيحبسون على قنطرة بين الجنة والنار فيقتص لبعضهم من بعض مظالم كانت بينهم في الدنيا حتى إذا هذبوا ونقوا أذن لهم في دخول الجنة فوالذي نفس محمد بيده لأحدهم أهدى بمنزله في الجنة منه بمنزله كان له في الدنيا " . رواه البخاري

1327. Hadhrat Abu Sa'eed Khudri τ narrates that Rasulullaah ε said, "When the people of Imaan will get salvation from Jahannam, then they will be stopped on a bridge that will be placed between Jannah and Jahannam. Then the rights they had upon each other in the world will be requested of them to the extent that when they will be totally pure, then they will be given permission to enter Jannah. So, by the Being in Whose control is my life, they will recognize their houses in Jannah better than they recognized their houses in the world." *[Bukhari]*

mmm

The wisdom of an abode in Jahanam-hell for the dwellers of Jannah and an abode in Jannah for the dwellers of Jahanam-hell

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " لا يدخل أحد الجنة إلا أري مقعده من النار لو أساء ليزداد شكرا ولا يدخل النار أحد إلا أري مقعده من الجنة لو أحسن ليكون عليه حسرة " . رواه البخاري

1328. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "Any person will not be able to enter Jannah until he is not shown the abode in Jahannam that would have been his if he did evil deeds. And this will be so that he will be much

more grateful for getting the ability to refrain from evil deeds in the world and for going to Jannah instead of Jahannam. And no person will be placed into Jahannam until he is not shown the abode in Jannah that would have been specified for him if he did good deeds and this will be so that he could regret much more.” *[Bukhari]*

mmm

Slaughter of death

وعن ابن عمر قال : قال رسول الله صلى الله عليه و سلم : " إذا صار أهل الجنة إلى الجنة وأهل النار إلى النار جيء بالموت حتى يجعل بين الجنة والنار ثم يذبح ثم ينادي مناد : يا أهل الجنة لا موت ويا أهل النار لا موت . فيزداد أهل الجنة فرحا إلى فرحهم ويزداد أهل النار حزنا إلى حزنهم " . متفق عليه

1329. Hadhrat Ibn Umar τ narrates that Rasulullaah ε said, “When the dwellers of Jannah will go into Jannah and the dwellers of Jahannam will go into Jahannam, then death will be brought (and in some narrations death will be brought in the form of a sheep) and it will be placed in between Jannah and Jahannam and slaughtered. Then an announcer will announce that O dwellers of Jannah, (listen) now there is no existence of death, and O dwellers of Jahannam, now there is no existence of death. There will be no limit to the happiness of the dwellers of Jannah and the dwellers of Jahannam will drown in the river of grief and sorrow.”

[Bukhari, Muslim]

mmm

Conditions of the pond of Kauthar

عن ثوبان عن النبي صلى الله عليه و سلم قال : " حوضي من عدن إلى عمان البلقاء ماؤه أشد بياضا من اللبن وأحلى من العسل وأكوابه عدد نجوم السماء من شرب منه شربة لم يظمأ بعدها أبدا أول الناس ورودا فقراء المهاجرين الشعث رؤوسا الدنس ثيابا الذين لا ينكحون المتنعمات ولا يفتح لهم السدد " . رواه أحمد والترمذي وابن ماجه . وقال الترمذي : هذا حديث غريب

1330. Hadhrat Thaubaan τ narrates from Rasulullaah ε that he said, “The length of my pond equals the distance between Aden and Ammaan e Balqaa’. Its water is whiter than milk and it is sweeter than honey. **Its goblets are more than the stars of the sky.** He who drinks it once will never feel thirsty again. The first people who will come to drink the water of this pond will be the poor emigrants that will be seen to have dishevelled hair, in destitute conditions and in dirty clothes. They were not understood to be people who could marry women of noble homes and doors were not opened for them.” *[Ahmad, Tirmidhi, Ibn Maajah]*

mmm

The abundance of people coming to the pond of Kauthar

وعن زيد بن أرقم قال : كنا مع رسول الله صلى الله عليه و سلم فنزلنا منزلا فقال : " ما أنتم جزء من مائة ألف جزء ممن يرد علي الحوض " . قيل : كم كنتم يومئذ ؟ قال: سبعمائة أو ثمانمائة . رواه أبو داود

1331. Hadhrat Zayd bin Arqam τ narrates that (on one journey) we dismounted with Rasulullaah ε. Rasulullaah ε said, "The people that will come to me at the pond; compared to them you are not even a hundred thousandth part of them." Hadhrat Zayd bin Arqam was asked, "What was your number at the time?" He said, "700 or 800."

[Abu Dawud]

mmm

Every Nabi will be given a pond

وعن سمرة قال : قال رسول الله صلى الله عليه و سلم : " إن لكل نبي حوضا وإنهم ليتباهون أيهم أكثر واردة وإني لأرجو أن أكون أكثرهم واردة " . رواه الترمذي وقال : هذا حديث غريب

1332. Hadhrat Samurah τ narrates that Rasulullaah ε said, **"Every Nabi will be given a pond** (and every nation will come to drink from the pond of its Nabi). So every Nabi will be proud about the greater number of people that would drink from their pond and I hope that the largest number of people will come to my pond." *[Tirmidhi]*

mmm

Where could Rasulullaah ε be searched for in the plains of resurrection?

وعن أنس قا ل سألت النبي صلى الله عليه و سلم أن يشفع لي يوم القيامة فقال : " أنا فاعل " . قلت يا رسول الله فأين أطلبك ؟ قال اطلبني أول ما تطلبني على الصراط " . قلت فإن لم ألقك على الصراط ؟ قال : " فاطلبني عند الميزان " قلت فإن لم ألقك عند الميزان ؟ قال : " فاطلبني عند الحوض فإني لا أخطىء هذه الثلاث المواطن " رواه الترمذي وقا لهذا حديث غريب

1333. Hadhrat Anas τ narrates that (one day) I requested Rasulullaah ε that he should intercede for me on the day of Qiyaamat. He ε said, "Well, I shall intercede." I said, "O Rasul of Allaah, where should I search for you?" Rasulullaah ε said, "First you should search for me at the bridge of Siraat." I said, "If I do not find you at the bridge of Siraat?" he said, "Then seek me at the scales." I said, "If I do not find you at the scales?" he said, "Then search for me at the pond, I shall not leave these three places and go elsewhere." *[Tirmidhi]*

mmm

What place is Maqaam e Mahmud?

وعن ابن مسعود عن النبي صلى الله عليه و سلم قا ل : قيل له ما المقام المحمود ؟ قال : " ذلك يوم ينزل الله تعالى على كرسيه فيئط كما يئط الرحل الجديد من تضايقه به وهو كسعة ما بين السماء والأرض ويجاء بكم حفاة عراة غرلا فيكون أول من يكسى إبراهيم يقول الله تعالى : اكسوا خليلي بريطتين بيضاوين من رياط الجنة ثم أكسى على أثره ثم أقوم عن يمين الله مقاما يغبطني الأولون والآخرون " . رواه الدارمي

1334. Hadhrat Ibn Mas'ood τ narrates from Rasulullaah ε that he was asked, "What is Maqaam Mahmood?" Rasulullaah ε said, "On that day Allaah will settle upon His throne and it will make a sound like a small saddle of new leather and the wideness of this throne is as much as is the space between the earth and the sky. Then you will be brought naked and uncircumcised and on that day, the first person who will be given clothing will be Hadhrat Ibraaheem υ. Subsequently, Allaah I will command the angels that clothe my friend. So two white pieces of cloth of the cotton cloth of Jannah will be brought and Hadhrat Ibraaheem υ will be clothed in it.

After him I will be clothed. Then I shall stand at the right of Allaah I (this is Maqaam Mahmood) and all the people of the past and future will envy me." *[Daarimi]*

mmm

The condition of the people of Imaan when crossing the bridge of Siraat

وعن المغيرة بن شعبة قا ل : قال رسول الله صلى الله عليه و سلم شعار المؤمنين يوم القيامة على الصراط : رب سلم سلم " . رواه الترمذي وقال : هذا حديث غريب

1335. Hadhrat Mughirah bin Shu'bah τ narrates that Rasulullaah ε said, **"The sign of the Muslims on the day of Qiyaamat over the Siraat will be, 'Rabb, save them, save them.'."** *[Tirmidhi]*

mmm

Intercession of Rasulullaah ε for those who did major sins

وعن أنس أن النبي صلى الله عليه و سلم قا ل : " شفاعتي لأهل الكبائر من أمتي " . رواه الترمذي وأبو داود

1336. Hadhrat Anas τ narrates that Rasulullaah ε said, **"The intercession regarding major sins will be only for the individuals of my Ummah."** [Tirmidhi, Abu Dawud and Ibn Maajah narrates from Hadhrat Jaabir τ]

mmm

The mercy of Rasulullaah ε

وعن عوف بن مالك قال : قال رسول الله صلى الله عليه و سلم : " آتاني آت من عند ربي فخيرني بين أن يدخل نصف أمتي الجنة وبين الشفاعة فاخترت الشفاعة وهي لمن مات لا يشرك بالله شيئا " . رواه الترمذي وابن ماجه

1337. Hadhrat Auf bin Maalik τ narrates that Rasulullaah ε said, "(Upon the command of Allaah) an angel came to me and he gave me the choice to take one of two things that either half my Ummah will enter Jannah or I get the right to intercede. So I chose to intercede for my entire Ummah (so that all the believers can benefit and no one remains deprived). Subsequently, my intercession is decided for every such person who passed away in the condition that he did not ascribe any partners to Allaah I."

[Tirmidhi, Ibn Maajah]

mmm

The intercession of a pious person

وعن عبد الله بن أبي الجدعاء قال سمعت رسول الله صلى الله عليه و سلم يقول : " يدخل الجنة بشفاعة رجل من أمتي أكثر من بني تميم " رواه الترمذي والدارمي وابن ماجه

1338. Hadhrat Abdullaah bin Abi Jad'a' τ narrates that he heard Rasulullaah ε saying, **"On account of the intercession of a pious person of my Ummah, more individuals than the Bani Tameem will enter Jannah."**

[Tirmidhi, Daarimi, Ibn Maajah]

mmm

The result of intercession

وعن عبد الله بن أبي الجدعاء قال سمعت رسول الله صلى الله عليه و سلم يقول : " يدخل الجنة بشفاعة رجل من أمتي أكثر من بني تميم " رواه الترمذي والدارمي وابن ماجه

1339. Hadhrat Abu Sa'eed τ narrates that Rasulullaah ε said, "There will be a number of people that will intercede

for a number of groups of my Ummah. Some will intercede for a tribe, some will intercede for a clan (from 10 to 40 people) and some will intercede for just one person. **In summary, through intercession, the entire Ummah will enter Jannah."** *[Tirmidhi]*

mmm

The abundance of people who will enter Jannah without reckoning

وعن أنس قال : قال رسول الله صلى الله عليه و سلم : " إن الله عز و جل وعدني أن يدخل الجنة من أمتي أربعمائة ألف بلا حساب " . فقال أبو بكر زدنا يا رسول الله قال وهكذا فحثا بكفيه وجمعهما فقال أبو بكر : زدنا يا رسول الله . قال : وهكذا فقال عمر دعنا يا أبكر . فقال أبو بكر : وما عليك أن يدخلنا الله كلنا الجنة ؟ فقال عمر : إن الله عزوجل إن شاء أن يدخل خلقه الجنة بكف واحد فعل فقال النبي صلى الله عليه و سلم : " صدق عمر " رواه في شرح السنة

1340. Hadhrat Anas τ narrates that Rasulullaah ε said, "Allaah I promised me that He will enter 400000 people of my Ummaah into Jannah without reckoning." Hadhrat Abu Bakr τ said, "O Rasul of Allaah, add to these numbers (i.e. request Allaah I to add to this figure)." He said, "Well, this amount and more." Saying this, he cupped both his hands. Hadhrat Abu Bakr τ said again, "O Rasul of Allaah, add more to this number." He then cupped his hands and said again, "Well, this much and more." Hadhrat Umar τ was also present in the gathering. He said, "Abu Bakr, leave us upon our condition (i.e. do not make so much concession that we rely upon the concession of Allaah and become complacent and have no fear for the punishment of Allaah, have no concern for it and leave actions)."

Hadhrat Abu Bakr τ said, "If Allaah sends us all to Jannah, then what is the loss to you?" Hadhrat Umar τ replied, "If Allaah I wants to send the entire Ummah in one go to Jannah, then He can do it (then what is the need to repeatedly request to increase?) Rasulullaah ε said, "Umar has spoken the truth." *[Baghawi]*

mmm

Intercession of the people of Jannah for the dwellers of Jahanam-hell

وعنه قال : قال رسول الله صلى الله عليه و سلم : " يصف أهل النار فيمر بهم الرجل من أهل الجنة فيقول الرجل منهم : يا فلان أما تعرفني ؟ أنا الذي سقيتك شربة . وقال بعضهم : أنا الذي وهبت لك وضوءا فيشفع له فيدخله الجنة " . رواه ابن ماجه

1341. Hadhrat Anas τ narrates that Rasulullaah ε said, "Those people who have been classified as dwellers of Jahanam-hell, they will line up in rows. Then, when a dweller of Jannah will pass them by, then one of the dwellers of Jahannam will say, "O people, do you not recognize me? I am the one that gave you water to drink one time" and one of them will say, "I am the person who once gave you water to perform Wudhoo'." The dweller of Jannah will intercede for him and get him entered into Jannah." *[Ibn Maajah]*

mmm

The story of two dwellers of Jahanam-hell

وعن أبي هريرة أن رسول الله صلى الله عليه و سلم قال : " إن رجلين ممن دخل النار اشتد صياحهما فقال الرب تعالى : أخرجوهما . فقال لهما : لأي شيء اشتد صياحكما ؟ قالا : فعلنا ذلك لترحمنا . قال : فإن رحمتي لكما أن تنطلقا فتلقيا

أنفسكما حيث كنتما من النار فيلقي أحدهما نفسه فيجعلها الله بردا وسلاما ويقوم الآخر فلا يلقي نفسه فيقول له الرب تعالى : ما منعك أن تلقي نفسك كما ألقى صاحبك ؟ فيقول : رب إني لأرجو أن لا تعيدني فيها بعد ما أخرجتني منها . فيقول له الرب تعالى : لك رجاؤك . فيدخلان جميعا الجنة برحمة الله " . رواه الترمذي

1342. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, “Those people who entered Jahannam (on account of their sins), two of them will make a huge noise. Allaah will command the angels that take them out. Then (when they come out) He will say to them, “Why are you screaming so much?” they will say, “We were screaming so that Your mercy can be turned towards us.” Allaah I will say, “For you My mercy is that you return and wherever you were in Jahannam, place yourselves there.”

One of them will return and throw himself into the fire of Jahannam and Allaah I will make the fire cool and peaceful for him. The other person (having total conviction in the grace of Allaah) will stand there and will not throw himself into the fire. Allaah I will ask him, “Why did you not throw yourself into the fire when your companion went and threw himself into the fire?” he will say, “Rabb, I am established upon this hope that when You took me out of Jahannam, then You will not send me there again.” Allaah I will say, “The hope that you have established, it will be fulfilled for you.” Consequently, both these people will enter Jannah together (due to the mercy of Allaah). *[Tirmidhi]*

mmm

How will people pass the bridge of Siraat?

وعن ابن مسعود قال : قال رسول الله صلى الله عليه و سلم : " يرد الناس النار ثم يصدون منها بأعمالهم فأولهم كلمح البرق ثم كالريح ثم كحضر الفرس ثم كالراكب في رحله ثم كشد الرجل ثم كمشيه " . رواه الترمذي والدارمي

1343. Hadhrat Ibn Mas'ood τ narrates that Rasulullaah ε said, "People will be presented at the fire. Then they will get salvation in accordance to their deeds. Subsequently, the first and most virtuous among them will be those people that will pass like lightning. Then (those people) like the blowing of the wind, then (those people) like the running of a horse, then (those people) like they are mounted camels, then (those people) like the running of people, then (those people will pass) like the walking of people." *[Tirmidhi, Daarimi]*

mmm

The pond of Kauthar and its utensils

عن ابن عمر أن رسول الله صلى الله عليه و سلم قال : " إن أمامكم حوضي ما بين جنبيه كما بين جرباء وأذرح " . قال بعض الرواة : هما قريتان بالشام بينهما مسيرة ثلاث ليال . وفي رواية : " فيه أباريق كنجوم السماء من ورده فشرب منه لم يظمأ بعدها أبدا " . متفق عليه

1344. Hadhrat Ibn Umar τ narrates that Rasulullaah ε said, "In front of you is my pond of Kauthar, the distance between its two sides is the distance between Jarbaa' and Adhruh." A narrator says that Adhruh and Jarbaa' are two cities of Shaam and between them is a distance of 3 days journey.

The words of one narration are that "There will be goblets at the sides of (the pond) that will be like the stars of the sky (in number and shine). He who comes to the pond and drinks of its water, he will never be thirsty again." *[Bukhari, Muslim]*

mmm

Intercession and passing the bridge of Siraat

وعن حذيفة وأبي هريرة قالا : قال رسول الله صلى الله عليه و سلم : " يجمع الله تبارك وتعالى الناس فيقوم المؤمنون حتى تزلف لهم الجنة فيأتون آدم فيقولون : يا أبانا استفتح لنا الجنة . فيقول : وهل أخرجكم من الجنة إلا خطيئة أبيكم لست بصاحب ذلك اذهبوا إلى ابني إبراهيم خليل الله " قال : " فيقول إبراهيم : لست بصاحب ذلك إنما كنت خليلا من وراء وراء اعمدوا إلى موسى الذي كلمه الله تكليما فيأتون موسى عليه السلام فيقول : لست بصاحب ذلك اذهبوا إلى عيسى كلمة الله وروحه فيقول عيسى : لست بصاحب ذلك فيأتون محمدا صلى الله عليه و سلم فيقوم فيؤذن له وترسل الأمانة والرحم فيقومان جنبتي الصراط يمينا وشمالا فيمر أولكم كالبرق " . قال : قلت : بأبي أنت وأمي أي شيء كمر البرق

؟ قال : " ألم تروا إلى البرق كيف يمر ويرجع في طرفة عين . ثم كمر الريح ثم كمر الطير وشد الرجال تجري بهم أعمالهم ونبيكم قائم على الصراط يقول : يا رب سلم سلم . حتى تعجز أعمال العباد حتى يجيء الرجل فلا يستطيع السير إلا زحفا " . وقال : " وفي حافتي الصراط كلاليب معلقة مأمورة تأخذ من أمرت به فمخدوش ناج ومكردس في النار " . والذي نفس أبي هريرة بيده إن قعر جهنم لسبعين خريفا . رواه مسلم

1345. Hadhrat Hudhayfah τ and Hadhrat Abu Hurayrah τ narrate that Rasulullaah ε said, "(On the day of Qiyaamat), the High and Blessed Rabb will gather the people. Then all the believers will stand such that Jannah will be brought close to them. Then the Muslims will come to Hadhrat Aadam υ and say, "O our father, get Jannah opened for us (so that we could enter our eternal abode of rest)." Hadhrat Aadam υ will reply, "You were taken out from Jannah on account of the sin of your father, so I am not worthy of this work. Go to my son Ibraaheem υ who is the friend of Allaah.

Rasulullaah ε said (people will hear this and go to Hadhrat Ibraaheem υ) and (say to him what they said to Hadhrat Aadam υ). Hadhrat Ibraaheem υ will give them the same reply that I am not worthy of this. I was the friend of Allaah before today. Go to Musa υ, whom Allaah I blessed with conversation with him. Subsequently, people will go to Hadhrat Musa υ and he give the same reply that I am not worthy of this work.

Go to Hadhrat Isa υ who is the word and soul of Allaah. Subsequently, Hadhrat Isa υ will give the same reply that I am not worthy of this task.

Finally the people will go to Muhammad ε and Muhammad ε will stand. He will be given permission to intercede (then reckoning will begin and people will pass over the bridge of

Siraat and) trust and family relations will be sent and they will stand on the right and left of the bridge of Siraat. Then the first group will cross the Siraat like lightning." Hadhrat Abu Hurayrah τ narrates that I said, "(O Rasul of Allaah), my parents are sacrificed upon you, what will be the form of passing like lightning?" he said, "Do you not see how quickly lightning strikes? And how the eye closes? Then (some people) like the wind and (some people) like birds and (some people) like those running on foot and the power, light and purity of their actions will push them forward (i.e. the speed of a person will correspond to the level of his actions) and your Nabi ε will stand at the Siraat saying, "Rabb, let them pass with safety, save them from falling into Jahannam." Then the actions of some people will be helpless (i.e. their actions will be weak due to which it will be very difficult for them to cross the bridge of Siraat) to the extent that a person will come crawling on his buttocks."

After this Rasulullaah ε said, "On both sides of the Siraat there will be thorns hanging and they will be commanded that catch every such person that is worthy of being caught. Subsequently, the thorns will catch them. Then some people will be wounded by the thorns and get salvation from Jahannam and some people will be thrown into Jahannam having their hands and feet tied. By the being in Whose control lies the life of Abu Hurayrah, the depth of Jahannam is a distance of seventy years journey." *[Muslim]*

mmm

The condition of those who get salvation from Jahanam-hell

وعن جابر قال : قال رسول الله صلى الله عليه و سلم : " يخرج من النار بالشفاعة كأنهم الثعارير ؟ قال : " إنه الضغابيس " . متفق عليه

1346. Hadhrat Jaabir τ narrates that Rasulullaah ε said, “Some people will be taken out of Jahannam on account of intercession as though they are Tha’aareer.” We said, “O Rasul of Allaah, what is Tha’aareer?” he said, “Cucumber.”
[Bukhari, Muslim]

mmm

The intercession of the Ambiyaa’, scholars and martyrs

وعن عثمان بن عفان قال : قال رسول الله صلى الله عليه و سلم : " يشفع يوم القيامة ثلاثة : الأنبياء ثم العلماء ثم الشهداء " . رواه ابن ماجه

1347. Hadhrat Uthmaan bin Affaan τ narrates that Rasulullaah ε said, **“On the day of Qiyaamat, three types of people will intercede; first will be the Ambiyaa’, then the scholars then the martyrs.”** *[Ibn Maajah]*

mmm

Jannah and the conditions of the people of Jannah

The bounties of Jannah

عن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " قال الله تعالى : أعددت لعبادي الصالحين ما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر . واقرؤوا إن شئتم : (فلا تعلم نفس ما أخفي لهم من قرة عين) متفق عليه

1348. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "Allaah I says that I have prepared for My pious

servants that which no eye has seen, nor any ear has heard, nor has it passed over the heart of any person." If you want verification of this, then recite this verse, 'so no soul knows what provision of comfort has been kept concealed from him'." *[Bukhari]*

mmm

The virtue of Jannah

وعنه قال : قال رسول الله صلى الله عليه و سلم : موضع سوط في الجنة خير من الدنيا وما فيها " . متفق عليه

1349. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, **"A place of Jannah equal to a whip is better than the world and whatever it contains."**

[Bukhari, Muslim]

mmm

The condition of the women of Jannah

وعن أنس قال : قال رسول الله صلى الله عليه و سلم : " غدوة في سبيل الله أو روحة خير من الدنيا وما فيها ولو أن امرأة من نساء أهل الجنة اطلعت إلى الأرض لأضاءت مابينهما ولملأت ما بينهما ريحا ولنصيفها على رأسها خير من الدنيا وما فيها " . رواه البخاري

1350. Hadhrat Anas τ narrates that Rasulullaah ε said, **"Going out in the path of Allaah for a morning or**

evening is better than the world and what it contains and if one of the women of Jannah has to peep into the world, then it will enlighten the place between east and west and it will fill the entire place between east and west with scent. **Also, the shawl on her head is better than the world and whatever it contains."** *[Bukhari]*

mmm

One tree of Jannah

1351. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "There is a tree in Jannah (called Tuba). If a rider has to ride under it for 100 years, then too he would not cover its distance and the place of a bow in Jannah is better than all that which the sun rises upon." *[Bukhari, Muslim]*

mmm

The tents of Jannah

وعن أبي موسى قال : قال رسول الله صلى الله عليه و سلم : " إن للمؤمن في الجنة لخيمة من لؤلؤة واحدة مجوفة عرضها وفي رواية : طولها ستون ميلا في كل زاوية منها أهل ما يرون الآخرين يطوف عليهم المؤمن وجنتان من فضة آنيتهما ما فيهما وجنتان من ذهب آنيتهما وما فيهما وما بين أن ينظروا إلى ربهم إلا رداء الكبرياء على وجهه في جنة عدن " . متفق عليه

1352. Hadhrat Abu Musa τ narrates that Rasulullaah ε said, "The tent which a believer will receive in Jannah will be an empty pearl, the breadth of it, and in one narration, the length of it will be 60 miles. In every corner of this tent will be the spouse of the owner of the tent and the people of one

corner will not be able to see the people of the other corner. Believers will come and go to these inhabitants of the tents. (For a believer) will be 2 Jannahs of silver; the utensils and all other items therein will be silver and 2 Jannahs will be of gold; the utensils and other items therein will be of gold and in the Jannah of Eden there will be no barrier between a person and looking at His Rabb other than the veil of the greatness and grandeur of Allaah I." *[Bukhari, Muslim]*

mmm

The stages of Jannah

وعن عبادة بن الصامت قال : قال رسول الله صلى الله عليه و سلم : " في الجنة مائة درجة ما بين كل درجتين كما بين السماء والأرض والفردوس أعلاها درجة منها تفجر أنهار الجنة الأربعة ومن فوقها يكون العرش فإذا سألتم الله فاسألوه الفردوس " رواه الترمذي ولم أجده في الصحيحين ولا في كتاب الحميدي

1353. Hadhrat Ubadah bin Saamit τ narrates that Rasulullaah ε said, **"There are 100 stages in Jannah,** between every two stages is the distance like that between the earth and sky. And Jannatul Firdaus is the highest of all Jannahs and from this Jannah does the four rivers of Jannah come out and above Firdaus is the Arsh of Allaah. **So when you ask Allaah for Jannah, then ask for Jannatul Firdaus (which is the highest)."** *[Tirmidhi]*

mmm

The markets of Jannah

وعن أنس قال : قال رسول الله صلى الله عليه و سلم : " إن في الجنة لسوقا يأتونها كل جمعة فتهب ريح الشمال فتحثو في وجوههم وثيابهم فيزدادون حسنا وجمالا فيرجعون إلى أهليهم وقد ازدادوا حسنا وجمالا فيقول لهم أهلوهم والله لقد ازددتم بعدنا حسنا وجمالا فيقولون وأنتم والله لقد ازددتم حسنا وجمالا "

1354. Hadhrat Anas τ narrates that Rasulullaah ε said, "There is a market in Jannah in which the people will gather every Friday and a northerly wind will blow there upon the faces and clothes of the dwellers of Jannah through which there will be an increase in the beauty and handsomeness of the dwellers of Jannah. Then when these people return to their house folk with increased beauty and handsomeness, then the house folk will say to them, "By Allaah, upon separating from us, how much has your beauty and handsomeness increased?" they will reply, "By Allaah, after your departing, you have also increased in beauty and handsomeness." ***[Muslim]***

mmm

The conditions of the people of Jannah

وعن أبي هريرة قا ل : قال رسول الله صلى الله عليه و سلم : " إن أول زمرة يدخلون الجنة على صورة القمر ليلة البدر ثم الذين يلونهم كأشد كوكب دري في السماء إضاءة قلوبهم على قلب رجل واحد لا اختلاف بينهم ولا تباغض لكل امرئ منهم زوجتان من الحور العين يرى مخ سوقهن من وراء العظم واللحم من الحسن يسبحون الله بكرة وعشيا لا يسقمون ولا يبولون ولا يتغوطون ولا يتفلون ولا يتمخطون آنيتهم الذهب والفضة وأمشاطهم الذهب ووقود مجامرهم الألوة ورشحهم المسك على خلق رجل واحد على صورة أبيهم آدم ستون ذراعا في السماء . رواه مسلم

1355. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "The people who will enter Jannah first (i.e. the Ambiyaa-Messengers), they will be enlightened like the 14th moon. And the people who will enter after them (i.e. the scholars, pious, martyrs), they will be like the stars that shine brightly in the sky. The hearts of all the dwellers of Jannah will be like the heart of one person (i.e. there will be harmony between them such that they will be like a single heart and single body), there will be no differences among

them, nor will there be any hatred or enmity between them. Each person there will have two damsels (that will be so beautiful and pure that) the marrow of their shins would be seen from outside.

All the dwellers of the Jannah will remember Allaah morning and evening; they will not fall ill, nor will they urinate or excrete, they will not spit or remove dirt from their noses. Their utensils will be of gold and silver, their bangles will be gold, the fuel of their incense burners will be ‘Agar’. Their perspiration will be like musk and in creation all the dwellers of Jannah will be the same, i.e. they will all be of the same height as their father Aadam and he was 60 yards in height.”

[Bukhari, Muslim]

mmm

وعن جابر قال : قال رسول الله صلى الله عليه و سلم : " إن أهل الجنة يأكلون فيها ويشربون ولايتفلون ولايبولون ولا يتغوطون ولا يتمخطون " . قالوا : فما بال الطعام ؟ قال : " جشاء ورشح كرشح المسك يلهمون التسبيح والتحميد كما تلهمون النفس " . رواه مسلم

1356. Hadhrat Jaabir τ narrates that Rasulullaah ε said, “The dwellers of Jannah will eat and drink but they will not spit or urinate, they will not excrete or remove dirt from their noses.” Hearing this, some companions said, “(When the dwellers of Jannah will not excrete, then) what will happen to the food waste? (and how will it be removed?). Rasulullaah ε said, “The food waste will become a burp and perspiration smelling like musk and Tasbeeh and Tahmeed will become so easy for the dwellers of Jannah like how it is easy for you to breathe.” *[Muslim]*

mmm

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " من يدخل الجنة ينعم ولا يبأس ولا تبلى ثيابه ولا يفنى شبابه " . رواه مسلم

1357. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, “He who enters Jannah will live in comfort and luxury, no worry or grief will come to him, his clothes will not become dirty or old, nor will his youth come to an end.” *[Muslim]*

mmm

وعن أبي سعيد وأبي هريرة أن رسول الله صلى الله عليه و سلم قال : " ينادي مناد : إن لكم أن تصحوا فلا تسقموا أبدا وإن لكم أن تحيوا فلا تموتوا أبدا وإن لكم أن تشبوا فلا تهرموا أبدا وإن لكم أن تنعموا فلا تبأسوا أبدا " رواه مسلم

1358. Hadhrat Abu Sa’eed Khudri τ and Hadhrat Abu Hurayrah τ narrate that Rasulullaah ε said, “An announcer will announce in Jannah, ‘(O dwellers of Jannah), stay in health and well being, no sickness will ever come to you, stay forever alive in peace, death will never come to you, stay eternally young, you will never age, spend a life of comfort and luxury and no grief, worry and depression will ever come upon you.” *[Muslim]*

mmm

The balconies of Jannah and its residents

وعن أبي سعيد الخدري أن رسول الله صلى الله عليه و سلم قال : " إن أهل الجنة يتراءون أهل الغرف من فوقهم كما تتراءون الكوكب الدري الغابر في الأفق من المشرق أو المغرب لتفاضل ما بينهم " قالوا يا رسول الله تلك منازل الأنبياء لا يبلغها غيرهم قال : " بلى والذي نفسي بيده رجال آمنوا بالله وصدقوا المرسلين " . متفق عليه

1359. Hadhrat Abu Sa'eed Khudri τ narrates that Rasulullaah ε said, "The dwellers of Jannah will look at those in the balconies like how you look at the bright stars that remain in the eastern and western horizon and this height of the balconies between the dwellers of Jannah will be on account of their varying status." The companions said, "O Rasul of Allaah, will these balconies be the palaces of the Ambiyaa-Messengers to which none but the Ambiyaa-Messengers can reach?"

Rasulullaah ε said, "Why not, by the Being in Whose control is my life, the people who believed in Allaah and verified the Ambiyaa-Messengers will also be able to reach there." *[Bukhari, Muslim]*

mmm

The condition of the hearts of the dwellers of Jannah

وعن أبي هريرة قا ل : قال رسول الله صلى الله عليه و سلم : " يدخل الجنة أقوام أفئدتهم مثل أفئدة الطير " . رواه مسلم

1360. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, “How many groups will enter Jannah whose hearts will be like birds (i.e. their hearts will be soft and clean like birds).” *[Muslim]*

mmm

The greatest and best bounty of Jannah

وعن أبي سعيد قا ل : قال رسول الله صلى الله عليه و سلم : " إن الله تعالى يقول لأهل الجنة يا أهل الجنة فيقولون لبيك ربنا وسعديك والخير كله في يديك فيقول : هل رضيتم ؟ فيقولون : وما لنا لا نرضى يا رب وقد أعطيتنا ما لم تعط أحدا من خلقك ؟ فيقول ألا أعطيكم أفضل من ذلك ؟ فيقولون : يا رب وأي شيء أفضل من ذلك ؟ فيقول : أحل عليكم رضواني فلا أسخط عليكم بعده أبدا " . متفق عليه

1361. Hadhrat Abu Sa’eed Khudri τ narrates that Rasulullaah ε, “Allaah I will announce to the dwellers of Jannah.” The dwellers of Jannah will reply, “Our Rabb, we are present, we are present in Your court. All greatness is in the control of Your power.” Allaah I will say, “Are you happy with Me?” they will say, “Rabb, Why should we not be happy with You when You have given us such bounties that You have not granted to any of Your creation?” Allaah I will say, “Shall I not grant you a greater and better bounty than that?” they will say, “Rabb, what bounty can be better and greater?” **Allaah I will say, “I grant you My pleasure and happiness, after this I shall never be displeased with you.”** *[Bukhari, Muslim]*

mmm

The status of the lowest Jannati

وعن أبي هريرة أن رسول الله صلى الله عليه و سلم قال : " إن أدنى مقعد أحدكم من الجنة أن يقول له : تمن فيتمنى ويتمنى فيقول له : هل تمنيت ؟ فيقول نعم فيقول له : فإن لك ما تمنيت ومثله معه " . رواه مسلم

1362. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "The lowest person among you, the status of his Jannah will be such that Allaah I will say to him, "Explain whatever wishes you have." The person will explain his wishes and he will explain them repeatedly. Allaah I will say, "Have you explained your wishes?" he will say, "Yes." Allaah I will say, "The wishes you have explained, not only them, but much more than that is given to you." *[Muslim]*

mmm

The virtue of four rivers

وعنه قال : قال رسول الله صلى الله عليه و سلم : " سيحان وجيحان والفرات والنيل كل من أنهار الجنة " . رواه مسلم

1363. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "Sayhaan, Jayhaan, Euphrates and the Nile. All these rivers are linked to the springs of Jannah."

[Muslim]

mmm

Section Two

The wideness of Jannah and Jahannam

وعن عتبة بن غزوان قال : ذكر لنا أن الحجر يلقى من شفة جهنم فيهوي فيها سبعين خريفا لا يدرك لها قعرا والله لتملان ولقد ذكر لنا أن ما بين مصراعين من مصاريع الجنة مسيرة أربعين سنة وليأتين عليها يوم وهو كظيظ من الزحام " . رواه مسلم

1364. Hadhrat Utbah bin Ghazwaan τ narrates that it was mentioned to us (i.e. this statement of Rasulullaah ε was narrated), “If a stone is dropped from the corner of Jahannam, then it will drop for 70 years and it will not reach the bottom. By Allaah, Jahannam will be filled (with disbelievers despite it being so deep and wide).”

And (Hadhrat Utbah says that) this statement of Rasulullaah ε was mentioned, “Between each door of Janaat there is a distance of 40 days journey and such a day will come upon Jannah that its doors will be filled on account of crowds.”

[Muslim]

mmm

How are the buildings of Jannah?

عن أبي هريرة قال : قلت : يا رسول الله مم خلق الخلق ؟ قال : " من الماء " . قلنا : الجنة ما بناؤها ؟ قال : " لبنة من ذهب ولبنة من فضة وملاطها المسك الأذفر وحصباؤها اللؤلؤ والياقوت وتربتها الزعفران من يدخلها ينعم ولا يبأس

ويخلد ولا يموت ولا يبلى ثيابهم ولا يفنى شبابهم " . رواه أحمد والترمذي والدارمي

1365. Hadhrat Abu Hurayrah τ narrates that he said, "O Rasul of Allaah, of which material was the creation made?" Rasulullaah ε said, "From water." We then asked, "How was the building of Jannah." He said, "One brick of Jannah is of gold and one brick is silver, its cement is musk of intense smell, its pebbles are like emeralds and pearls and its soil is saffron. The one who enters Jannah will remain in luxury and comfort, he will never see any worry or grief. He will remain alive forever and never die, his clothes will never become worn or old, nor will his youth come to an end."

[Ahmad, Tirmidhi, Daarimi

mmm

The condition of the trees of Jannah

وعنه قال : قال رسول الله صلى الله عليه و سلم : " ما في الجنة شجرة إلا وساقها من ذهب " . رواه الترمذي

1366. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "The trees that are in Jannah, their trunks will be of silver." *[Tirmidhi]*

mmm

The stages of Jannah and their wideness

وعنه قال : قال رسول الله صلى الله عليه و سلم : " إن في الجنة مائة درجة ما بين كل درجتين مائة عام " . رواه الترمذي وقال : هذا حديث حسن غريب

1367. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, “There are 100 stages in Jannah and there is a distance of 100 years between every two stages.”

[Tirmidhi]

mmm

وعن أبي سعيد قال : قال رسول الله صلى الله عليه و سلم : " إن في الجنة مائة درجة لو أن العالمين اجتمعوا في أحداهن لوسعتهم " . رواه الترمذي وقال : هذا حديث غريب

1368. Hadhrat Abu Sa’eed Khudri τ narrates that Rasulullaah ε said, “There are 100 stages in Jannah, if the creation of the entire universe had to gather in any stage, it will suffice them all.” *[Tirmidhi]*

mmm

The highness of the carpets of Jannah

وعنه عن النبي صلى الله عليه و سلم في قوله تعالى (وفرش مرفوعة) قال : " ارتفاعها لكما بين السماء والأرض مسيرة خمسمائة سنة " . رواه الترمذي وقال : هذا حديث غريب

1369. Hadhrat Abu Sa’eed Khudri τ narrates that Rasulullaah ε mentioned in the Tafseer of the verse, ‘and there will be high carpets’ that the highness of these carpets will be the distance between the sky and earth (i.e. it will be so high equal to the distance of 500 years).” *[Tirmidhi]*

mmm

The conditions of the dwellers of Jannah and their spouses

وعنه قال : قال رسول الله صلى الله عليه و سلم : " إن أول زمرة يدخلون الجنة يوم القيامة ضوء وجوههم على مثل ضوء القمر ليلة البدر والزمرة الثانية على مثل أحسن كوكب دري في السماء لكل رجل منهم زوجتان على كل زوجة سبعون حلة يرى مخ ساقها من ورائها " . رواه الترمذي

1370. Hadhrat Abu Sa'eed Khudri τ narrates that Rasulullaah ε said, "On the day of Qiyaamat, those who will enter Jannah first (i.e. the Ambiyaa-Messengers), their faces will be shining like the 14th moon and the second group (who will enter after the Ambiyaa-Messengers), their faces will be shining like the star that shines the most. Also, every person will have two spouses and each spouse will have 70 garments (and they will be so pure and beautiful that) the marrow of their shins will be seen over the garments."

[Tirmidhi]

The manly power of the dwellers of Jannah

وعن أنس عن النبي صلى الله عليه و سلم قال : " يعطى المؤمن في الجنة قوة كذا وكذا من الجماع " . قيل : يا رسول الله أو يطيق ذلك ؟ قال : " يعطى قوة مائة " . رواه الترمذي

1371. Hadhrat Anas τ narrates that Rasulullaah ε said, "A believer will be given such and such ability to have intercourse in Jannah." It was said, "O Rasul of Allaah, will a man have the ability to have intercourse with so many women?" Rasulullaah ε said, "(In Jannah, a man) will be given the strength of 100 men (and when he gains so much ability, then why will he not have the ability to have intercourse with so many women)." *[Tirmidhi]*

mmm

The items of Jannah and the shining bangles

وعن سعد بن أبي وقاص عن النبي صلى الله عليه و سلم قال : " لو أن ما يقل ظفر مما في الجنة بدا لتزخرفت له ما بين خوافق السماوات والأرض ولو أن رجلا من أهل الجنة اطلع فبدا أساوره لطمس ضوؤه ضوء الشمس كما تطمس الشمس ضوء النجوم " . رواه الترمذي وقال : هذا حديث غريب

1372. Hadhrat Sa’d bin Abi Waqqaas τ narrates that Rasulullaah ε said, “If an item of Jannah equal to a finger nail were to be made apparent (in the world) then until the ends of the sky and earth, everything in the world will be beautified and if a person of Jannah has to peep and his bangles were to be made apparent, then its shine will make the sun like the light of the stars in front of the sun.”

[Tirmidhi]

The condition of the men of Jannah

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " أهل الجنة جرد مرد كحلى لا يفنى شبابهم ولا تبلى ثيابهم " . رواه الترمذي والدارمي

1373. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, “There will be no hair on the bodies of the dwellers of Jannah, **they will not have beards and their eyes will have antimony,** their youth will never come to an end and their clothing will never become old.”

[Tirmidhi, Daarimi]

mmm

وعن معاذ بن جبل أن النبي صلى الله عليه و سلم قال : " يدخل أهل الجنة الجنة جردا مردا مكحلين أبناء ثلاثين - أو ثلاث وثلاثين - سنة " . رواه الترمذي

1374. Hadhrat Mu'aadh bin Jabal τ narrates that Rasulullaah ε said, "When a dweller of Jannah will enter Jannah, then there will be no hair on their bodies, they will not have beards and their eyes will have antimony and their ages will be 30 or 33." *[Tirmidhi]*

mmm

The wideness of Sidratul Muntaha

وعن أسماء بنت أبي بكر قالت : سمعت رسول الله صلى الله عليه و سلم وذكر له سدرة المنتهى قال : " يسير الراكب في ظل الفنن منها مائة سنة أو يستظل بظلها مائة راكب - شك الراوي - فيها فراش الذهب كأن ثمرها القلال " رواه الترمذي وقال : هذا حديث غريب

1375. Hadhrat Asmaa' bint Abi Bakr radhiyallaahu anha narrates that when Sidratul Muntaha was mentioned before Rasulullaah ε, then she heard him say, "(Sidratul Muntaha is so huge that a fast horse) will traverse in its shade for 100 years or he said that 100 riders can rest in its shade and there will be gold locusts on this tree as though its fruit will equal water jugs." *[Tirmidhi]*

mmm

What is Kauthar?

وعن أنس قال سئل رسول الله صلى الله عليه و سلم ماالكوثر ؟ قال : " ذاك نهر أعطانيه الله يعني في الجنة أشد بياضا من اللبن وأحلى من العسل فيه طير أعناقها كأعناق الجزر " قال عمر : إن هذه لناعمة قال رسول الله صلى الله عليه و سلم " أكلتها أنعم منها " رواه الترمذي

1376. Hadhrat Anas τ narrates that Rasulullaah ε was asked regarding Kauthar so he said, "It is a river that Allaah I has granted me, i.e. it will be given to me in Jannah. The water of this river is whiter than milk and sweeter than honey. It has such birds in it whose necks are long like those of camels." Hadhrat Umar τ said, "Will these birds be very fat and large?" Rasulullaah ε said, "Those who consume them (the dwellers of Jannah) will be better off than them."

[Tirmidhi]

mmm

The horses of Jannah

وعن بريدة أن رجلا قال : يا رسول الله هل في الجنة من خيل ؟ قال : " إن الله أدخلك الجنة فلا تشاء أن تحمل فيها على فرس من ياقوتة حمراء يطير بك في الجنة حيث شئت إلا فعلت " وسأله رجل فقال : يارسول الله هل في الجنة من إبل ؟ قال : فلم يقل له ما قال لصاحبه . فقال : " إن يدخلك الله الجنة يكن لك فيها ما اشتهت نفسك ولذت عينك " رواه الترمذي

1377. Hadhrat Buraydah τ narrates that a person asked, "O Rasul of Allaah, will there be horses in Jannah?" Rasulullaah ε said, "If Allaah enters you into Jannah and you make the desire apparent of riding a horse, then you will mount a horse of red emerald in Jannah and wherever you want to go to in Jannah, the horse will fly you there."

Another person asked after this and said, “O Rasul of Allaah, will there be camels in Jannah as well?” Hadhrat Buraydah τ did not give a reply similar to that which he gave to his companion (but) he said, **“If Allaah takes you to Jannah, then you will get whatever your heart desires and whatever your eye likes.”** *[Tirmidhi]*

mmm

وعن أبي أيوب قال أتى النبي صلى الله عليه و سلم أعرابي فقال : يا رسول الله إني أحب الخيل أفي الجنة خيل ؟ قال رسول الله صلى الله عليه و سلم : " إن أدخلت الجنة أتيت بفرس من ياقوتة له جناحان فحملت عليه ثم طار بك حيث شئت " رواه الترمذي . وقال هذا حديث ليس بالقوي وأبو سورة الراوي يضعف في الحديث وسمعت محمد بن إسماعيل يقول : أبو سورة هذا منكر الحديث يروي مناكير

1378. Hadhrat Abu Ayyub Ansaari τ narrates that a Bedouin came to Rasulullaah ε and said, “O Rasul of Allaah, I love horses a lot. Will there be horses in Jannah as well?” Rasulullaah ε said, “If you are entered into Jannah, then you will be given a horse of red emerald which will have two wings. Then you will be mounted on this horse and the horse will fly you wherever you want to go.” *[Tirmidhi]*

mmm

The affiliation of the Ummah of Muhammad ε among the dwellers of Jannah

وعن بريدة قال : قال رسول الله صلى الله عليه و سلم : " أهل الجنة عشرون ومائة صف ثمانون منها من هذه الأمة وأربعون من سائر الأمم " . رواه الترمذي والدارمي والبيهقي في كتاب البعث والنشور

1379. Hadhrat Buraydah τ narrates that Rasulullaah ε said, **“There will be 120 rows of the dwellers of Jannah. 80 rows will be that of this Ummah and 40 rows will be those of the other nations.”** *[Tirmidhi, Daarimi, Bayhaqi]*

mmm

The wideness of the doors of Jannah

وعن سالم عن أبيه قال : قال رسول الله صلى الله عليه و سلم : " باب أمتي الذين يدخلون منه الجنة عرضه مسيرة الراكب المجود ثلاثا ثم إنهم ليضغطون عليه حتى تكاد مناكبهم تزول " . رواه الترمذي وقال هذا حديث ضعيف وسألت محمد بن إسماعيل عن هذا الحديث فلم يعرفه وقال : خالد بن أبي بكر يروي المناكير

1380. Hadhrat Saalim narrates from his father (Hadhrat Abdullaah bin Umar τ) that he narrated that Rasulullaah ε said, “The door through which the people of my Ummah will enter, the wideness of it will be the distance a fast horse covers in three (days or years). Then too, there will be so much crowding that there will be fear that their shoulders will be moved.” *[Tirmidhi]*

mmm

The conditions and virtues of the market of Jannah

وعن علي رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " إن في الجنة لسوقا ما فيها شرى ولا بيع إلا الصور من الرجال والنساء فإذا اشتهى الرجل صورة دخل فيها " . رواه الترمذي وقال : هذا حديث غريب

1381. Hadhrat Ali τ narrates that Rasulullaah ε said, “There is a market in Jannah in which there will be no buying and selling but there will be the forms of men and

women. Whichever form a person likes, he will take that form (i.e. his form will become like that).” *[Tirmidhi]*

mmm

وعن سعيد بن المسيب أنه لقي أبا هريرة فقال أبو هريرة : أسأل الله أن يجمع بيني وبينك في سوق الجنة . فقال سعيد : أفيها سوق ؟ قال : نعم أخبرني رسول الله صلى الله عليه و سلم : " إن أهل الجنة إذا دخلوها نزلوا فيها بفضل أعمالهم ثم يؤذن لهم في مقدار يوم الجمعة من أيام الدنيا فيزورون ربهم ويبرز لهم عرشه ويتبدى لهم في روضة من رياض الجنة فيوضع لهم منابر من نور ومنابرمن لؤلؤ ومنابر من ياقوت ومنابر من زبرجد ومنابر من ذهب ومنابر من فضة ويجلس أدناهم - وما فيهم دني - على كثبان المسك والكافور ما يرون أن أصحاب الكراسي بأفضل منهم مجلسا " . قال أبو هريرة : قلت : يا رسول الله وهل نرى ربنا ؟ قال : " نعم هل تتمارون في رؤية الشمس والقمر ليلة البدر ؟ " قلنا : لا . قال : " كذلك لا تتمارون في رؤية ربكم ولا يبقى في ذلك المجلس رجل إلا حاضره الله محاضرة حتى يقول للرجل منهم : يا فلان ابن فلان أتذكر يوم قلت كذا وكذا ؟ فيذكره ببعض غدارته في الدنيا . فيقول : يا رب أفلم تغفر لي ؟ فيقول : بلى فبسعة مغفرتي بلغت منزلتك هذه . فبينا هم على ذلك غشيتهم سحابة من فوقهم فأمطرت عليهم طيبا لم يجدوا مثل ريحه شيئا قط ويقول ربنا : قوموا إلى ما أعددت لكم من الكرامة فخذوا ما اشتهيتم فنأتي سوقا قد حفت به الملائكة فيها ما لم تنظر العيون إلى مثله ولم تسمع الآذان ولم يخطر على القلوب فيحمل لنا ما اشتهينا ليس يباع فيها ولا يشترى وفي ذلك السوق يلقى أهل الجنة بعضهم بعضا " . قال : " فيقبل الرجل ذو المنزلة المرتفعة فيلقى من هو دونه - وما فيهم دني - فيروعه ما يرى عليه من اللباس فيما ينقضي آخر حديثه حتى يتخيل عليه ما هو أحسن منه وذلك أنه لا ينبغي لأحد أن يحزن فيها ثم ننصرف إلى منازلنا فيتلقانا أزواجنا فيقلن : مرحبا وأهلا لقد جئت وإن بك من الجمال أفضل مما فارقتنا عليه فيقول : إنا جالسنا اليوم ربنا الجبار ويحقنا أن ننقلب بمثل ما انقلبنا " . رواه الترمذي وابن ماجه وقال الترمذي : هذا حديث غريب

1382. Hadhrat Sa’eed bin Musayyab narrates that (one day in the market) he met Hadhrat Abu Hurayrah τ so Hadhrat Abu Hurayrah τ said, “I make Du’aa’ to Allaah I that He lets us meet in the market of Jannah (just as we have met in the market of Madinah Munawwarah). Hadhrat Sa’eed

said, “Will there be markets in Jannah?” Hadhrat Abu Hurayrah τ said, “Yes, Rasulullaah ε told me that “When the dwellers of Jannah will enter Jannah, then they will reside in Jannah according to the status and level of their actions. Then, in accordance to the time of the world, time will pass until Jumu’ah, then they will be given permission and they will all visit their Rabb. Allaah I will make His Arsh apparent before them and in order to show himself to the dwellers of Jannah, He will manifest Himself in a garden of Jannah.

In this garden, for the dwellers of Jannah will be pulpits of light, pulpits of pearl, pulpits of emerald, pulpits of gold and pulpits of silver which will be placed there upon which they will sit and the person of the lowest status, and there is no malice in this, will sit upon mounds of musk and camphor but the person sitting on the mounds of musk and camphor will not feel that those sitting on the pulpits are better than him in terms of place of rest.”

Hadhrat Abu Hurayrah τ says that he said, “O Rasul of Allaah, on that day, will we see our Rabb?” Rasulullaah ε said, “Yes, definitely, do you have any doubt in looking at the sun and at the moon on the 14th night?” we said, “Never.” He said, “similarly, on that day, you will have no doubt in looking at your Rabb and in this gathering of looking at your Rabb, no person will remain from which Allaah I will not remove the veil and speak to Him directly to the extent that Allaah I will address one of those present and say, “O person, son of so and so, do you remember the day when you said such and such? (i.e. you said such things which were impermissible) then Allaah I will remind him of such sins which he did in the world. The person will say, “My Rabb, did You not forgive those sins of mine?” Allaah I will say,

"Indeed (I have forgiven those sins of yours) and through My wide mercy you have reached this stage (today).

Then those people will be in this state when a cloud will come above them and such sweet scent will fall on them that such a sweet smell would have never been found in anything before.

After this our Rabb will say, "(People), get up and come to that which I have prepared for you from the type of grandeur and greatness and in accordance to your like and desire, you can take what you like." (Rasulullaah ε said that hearing this) the dwellers of Jannah will reach the market which is surrounded by angels. In this market will be those things present that no eye has seen, or ear has heard or any heart has ever thought of. Then the things we desire will be taken from the market and will be given to us and there will be no buying and selling in the market. Also, in this market, the dwellers of Jannah will meet each other."

Rasulullaah ε said, "(In this market, at the time of meeting each other), a person of high standing will turn to such a person and will meet him who is lower than him (in status) and there will be no malice among the dwellers of Jannah (i.e. no dweller of Jannah will be lower in terms of his being, he will only be lower in status and rank). Anyway, the people of lower status will like the clothing of the people of higher status but the conversation between them will not finish when they will feel that his clothing is better than that of his companion and the people of lower status will feel that no person in Jannah will be given the opportunity to feel grieved."

(Rasulullaah ε said), "After this we shall all return to our palaces and homes and our spouses will meet us there, they will welcome us and receive us. Every woman will say to her spouse, "You have returned in the condition that your beauty and handsomeness is much more than at the time of leaving us." Then we shall say to our spouses, "Today we had the honour of speaking to our Rabb Who completes every aspect of the body and beauty and perfects it. Therefore, we are worthy of returning in this state in which we have come."

[Tirmidhi, Ibn Maajah]

mmm

A few great bounties of Jannah

وعن أبي سعيد قال : قال رسول الله صلى الله عليه و سلم : " أدنى أهل الجنة الذي له ثمانون ألف خادم واثنتان وسبعون زوجة وتنصب له قبة من لؤلؤ وزبرجد وياقوت كما بين الجابية إلى صنعاء " وبهذا الإسناد قال (ضعيف) : " ومن مات من أهل الجنة من صغير أو كبير يردون بني ثلاثين في الجنة لا يزيدون عليها أبدا وكذلك أهل النار " وبهذا الإسناد قال (ضعيف) : " إن عليهم التيجان أدنى لؤلؤة منها لتضيء ما بين المشرق والمغرب " وبهذا الإسناد قال (صحيح لغيره) : " المؤمن إذا اشتهى الولد في الجنة كان حمله ووضعه وسنه في ساعة كما يشتهي " وقال إسحاق بن إبراهيم في هذا الحديث : إذا اشتهى المؤمن في الجنة الولد كان في ساعة ولكن لا يشتهي (قول اسحاق ليس من الحديث) رواه الترمذي وقال : هذا حديث غريب

1383. Hadhrat Abu Sa'eed τ narrates that Rasulullaah ε said, "The person of the lowest status among the dwellers of Jannah, he will have 80000 servants and 72 wives. A tent of pearl and emerald and ruby will be erected for him which is so wide as the distance between Jabiyah and San'aa.

With this chain of narration, this narration has been transmitted that Rasulullaah ε said, "From the dwellers of

Jannah, whoever passed away young or old, they will be 30 years old and they will never increase over this age and this will be the condition of the dwellers of Jahanam-hell.

With this chain of narration, this narration has been transmitted that Rasulullaah ε said, “There will be such a crown on the heads of the dwellers of Jannah, the smallest pearl will brighten the east to west.”

With this chain of narration, this narration has been transmitted that Rasulullaah ε said, “In Jannah, when a believer will desire a child, then the conceiving, birth and reaching a ripe age will all occur in an hour and Ishaaq bin Ibraaheem said regarding this Hadith that in Jannah, **when a believer will want a child, then in one hour it will happen but no one will desire children.”** *[Tirmidhi]*

mmm

The gatherings and singing of the damsels

وعن علي قال : قال رسول الله صلى الله عليه و سلم : إن في الجنة لمجتمعا للحور العين يرفعن بأصوات لم تسمع الخلائق مثلها يقلن : نحن الخالدات فلا نبيد ونحن الناعمات فلا نبأس ونحن الراضيات فلا نسخط طوبى لمن كان لنا وكنا له " . رواه الترمذي

1384. Hadhrat Ali τ narrates that Rasulullaah ε said, “In Jannah, the damsels will gather at one place, they will sing in

a loud voice, none of the creation has ever heard such a voice, they damsels will sing like this, ‘We shall remain alive forever, we shall never die, we shall remain in luxury and comfort forever, we shall never see hardship and worry, we shall remain pleased with our Rabb, or family, we shall never be displeased, there is eternal fortune for us and we are for them.” *[Tirmidhi]*

mmm

The rivers and streams of Jannah

وعن حكيم بن معاوية قال : قال رسول الله صلى الله عليه و سلم : " إن في الجنة بحر الماء وبحر العسل وبحر اللبن وبحر الخمر ثم تشقق الأنهار بعد " . رواه الترمذي

1385. Hadhrat Hakeem bin Mu’awiyah τ narrates that Rasulullaah ε said, “There is a river of water in Jannah and a river of honey and a river of milk and a river of wine, then streams will flow from these rivers.” *[Tirmidhi, Daarimi]*

mmm

The good characteristics of the women of Jannah

عن أبي سعيد عن رسول الله صلى الله عليه و سلم قال : " إن الرجل في الجنة ليتكئ في الجنة سبعين مسندا قبل أن يتحول ثم تأتيه امرأة فتضرب على منكبه فينظر وجهه في خدها أصفى من المرآة وإن أدنى لؤلؤة عليها تضيء ما بين المشرق والمغرب فتسلم عليه فيرد السلام ويسألها : من أنت ؟ فتقول : أنا من المزيد وإنه ليكون عليها سبعون ثوبا فينفذها بصره حتى يرى مخ ساقها من وراء ذلك وإن عليها من التيجان أن أدنىلؤلؤة منها لتضيء ما بين المشرق والمغرب " . رواه أحمد

1386. Hadhrat Abu Sa'eed τ narrates that Rasulullaah ε said, "A dweller of Jannah will sit reclining on 70 cushions before he turns from one side to the other. Then one of the women of Jannah will come to him and (in order to turn him to her) she will place her hands on his shoulders. The person will turn to her and he will see his face in her cheeks which will be cleaner than a mirror and if a small pearl of this woman's crown or jewellery has to come into the world, then the east to west will be brightened. Anyway, this woman will greet him and he will reply and ask, "Who are you?" she will say, "I am of the extra." Her form will be this that she will be wearing 70 garments, then too his gaze will go through the clothing (i.e. he will see the beauty and delicacy of the woman's body through the clothing) to the extent that he will see the marrow of her shins through the clothing and there will be a crown on the head of the woman and the smallest pearl of this crown will be such that it will make the entire east to west bright." *[Ahmad]*

mmm

Permission to farm in Jannah

وعن أبي هريرة أن النبي صلى الله عليه و سلم كان يتحدث - وعنده رجل من أهل البادية - : " إن رجلا من أهل الجنة استأذن ربه في الزرع . فقال له : ألست فيما شئت ؟ قال : بلى ولكن أحب أن أزرع فبذر فبادر الطرف نباته واستواؤه واستحصاده فكان أمثال الجبال . فيقول الله تعالى : دونك يا ابن آدم فإنه يشبعك شيء " . فقال الأعرابي : والله لا تجده إلا قرشيا أو أنصاريا فإنهم أصحاب زرع وأما نحن فلسنا بأصحاب زرع فضحك رسول الله صلى الله عليه و سلم . رواه البخاري

1387. Hadhrat Abu Hurayrah τ narrates that (one day) a Muslim Bedouin was sitting with Rasulullaah ε and he was saying, "A person from the dwellers of Jannah will ask Allaah I permission to farm. Allaah I will say to him that what you want is not present. The person will say, "Indeed everything is here but my desire is to farm." Rasulullaah ε said, "Anyway, this person will be given permission to farm and he will place the seed in the ground and in a wink it will grow and it will be harvested and a heap like a mountain will be placed. Then Allaah I will say to the person, "Son of Aadam, take what you wished for. Nothing can fill the belly of your greed."

Two Bedouins said, "By Allaah, this person will definitely be a Qurayshi or an Ansaari because these people farm. They have no link with our farming." Rasulullaah ε heard this and laughed. *[Bukhari]*

A dweller of Jannah will never sleep and never die

وعن جابر قال : سأل رجل رسول الله صلى الله عليه و سلم : أينام أهل الجنة ؟ قال : " النوم أخو الموت ولا يموت أهل الجنة " . رواه البيهقي في " شعب الإيمان "

1388. Hadhrat Jaabir τ narrates that Rasulullaah ε was asked, "Will a dweller of Jannah sleep?" he replied, **"Sleeping is the brother of death and a dweller of Jannah will not die** (and when he will not die, then he will also not sleep)." *[Bayhaqi]*

Section One

mmm

Looking at Allaah I

Looking at Allaah I with open eyes

عن جرير بن عبد الله قال : قال رسول الله صلى الله عليه و سلم : " إنكم سترون ربكم عيانا " . وفي رواية : قال : كنا جلوسا عند رسول الله صلى الله عليه و سلم فنظر إلى القمر ليلة البدر فقال : " إنكم سترون ربكم كما ترون هذا القمر لا تضامون في رؤيته فإن استطعتم أن لا تغلبوا على صلاة قبل طلوع الشمس وقبل غروبها فافعلوا " ثم قرأ (وسبح بحمد ربك قبل طلوع الشمس وقبل غروبها) متفق عليه

1389. Hadhrat Jareer bin Abdullaah τ narrates that Rasulullaah ε said, "The time will come when you will see your Rabb with open eyes." In one narration Hadhrat Jareer explained that (one day) we were seated with Rasulullaah ε when he looked towards the 14th moon and said, "You will see your Rabb like how you see this 14th moon, there will be no barrier and worry in looking at Him. So if you have the ability not to leave the Salaah before sunrise and the salaah before sunset, then do so. He ε then recited this verse, 'and praise your Rabb, i.e. perform Salaah before sunrise and before sunset.' *[Bukhari, Muslim]*

mmm

The greatest bounty of Jannah

وعن صهيب عن النبي صلى الله عليه و سلم قال : " إذا دخل أهل الجنة الجنة يقول الله تعالى : تريدون شيئا أزيدكم ؟ فيقولون : ألم تبيض وجوهنا ؟ ألم تدخلنا الجنة وتنجنا من النار ؟ " قال : " فيرفع الحجاب فينظرون إلى وجه الله فما أعطوا شيئا أحب إليهم من النظر إلى ربهم " ثم تلا (للذين أحسنوا الحسنى وزيادة)
رواه مسلم

1390. Hadhrat Suhayb τ narrates from Rasulullaah ε that he said, “When all the dwellers of Jannah reach Jannah then Allaah I will say, “Do you want that I give you something else?” the dwellers of Jannah will say, “Have you not brightened and illuminated our faces? Have you not entered us into Jannah? Have you not granted us salvation from Jahanam-hell?” Rasulullaah ε said, “Then the veil will be lifted and the dwellers of Jannah will look at the pure Being of Allaah I (Who is pure of form, place etc) and **the dwellers of Jannah will not be granted a better and more beloved blessing than looking at Allaah I.** Then Rasulullaah ε recited this verse, ‘those who have done well, for them will be a good reward and more.’” *[Muslim]*

mmm

Who will have the greatest status in Jannah?

عن ابن عمر قال : قال رسول الله صلى الله عليه و سلم : " إن أدنى أهل الجنة منزلة لمن ينظر إلى جنانه وأزواجه ونعيمه وخدمه وسرره مسيرة ألف سنة وأكرمهم على الله من ينظر إلى وجهه غدوة وعشية " ثم قرأ (وجوه يومئذ ناضرة إلى ربها ناظرة)
رواه أحمد والترمذي

1391. Hadhrat Ibn Umar τ narrates that Rasulullaah ε said, "In terms of status among the dwellers of Jannah, the lowest person's gardens, women, blessings, servants and his thrones and chairs, will be equal to a distance of 1000 years journey when he looks at it and the person with the highest status before Allaah will be the person who will see Allaah morning and evening." Then Rasulullaah ε recited this verse, 'many faces will be made fresh and happy when looking at their Rabb.'" *[Tirmidhi]*

mmm

Every believer will see his Rabb

وعن أبي رزين العقيلي قال : قلت : يا رسول الله أكلنا يرى ربه مخليا به يوم القيامة ؟ قال : " بلى " . قال : وما آية ذلك في خلقه ؟ قال : " يا أبا رزين أليس كلكم يرى القمر ليلة البدر مخليا به ؟ " قال : بلى . قال : " فإنما هو خلق من خلق الله والله أجل وأعظم " . رواه أبو داود

1392. Hadhrat Abu Razeen Uqayli τ narrates that he said, "O Rasul of Allaah, will we all see our Rabb alone

without any crowding?" Rasulullaah ε said, "Yes." Abu Razeen says that I then asked, "Is there any sign and example of Allaah among the creation?" he said, "Abu Razeen, does any of you look at the 14th moon alone without any crowding?" i said, "Indeed I see it." He said, "The moon is a creation of the creation of Allaah and Allaah I is very High and Great (i.e. when a creation of Allaah I can be seen without any crowding, then when He I will show himself, then why not will every person see him without any barrier and crowding?)" *[Abu Dawud]*

mmm

Did Rasulullaah ε see Allaah I on the night of Me'raaj?

عن أبي ذر قال سألت رسول الله صلى الله عليه و سلم : هل رأيت ربك ؟ قال : " نور أنى أراه " . رواه مسلم

1393. Hadhrat Abu Dhar τ narrates that Rasulullaah ε was asked, "Did you see your Rabb on the night of Me'raaj? Rasulullaah ε said, "Allaah I is complete Noor, how can I see him?" *[Muslim]*[1]

mmm

وعن ابن عباس : (ما كذب الفؤاد ما رأى . . . . ولقد رآه نزلة أخرى) قال : رآه بفؤاده مرتين . رواه مسلم وفي رواية للترمذي قال : رأى محمد ربه . قال عكرمة قلت : أليس الله يقول : (لا تدركه الأبصار وهو يدرك الأبصار) ؟ قال : ويحك إذا تجلى بنوره الذي هو نوره وقد رأى ربه مرتين

1394. Hadhrat Ibn Abbaas τ says in the Tafseer of the verse, 'his eyes did not lie regarding what it saw and indeed it saw at another stage' that the heart of Rasulullaah ε saw Allaah ε twice. *[Muslim]*

The narration of Tirmidhi states that Hadhrat Ibn Abbaas τ said in the Tafseer of the above mentioned verse,

[1] It is the consensus of the Ummah that it is not possible to see Allaah I in this world. Musa υ requested to see Allaah I so he got the reply that 'you will never be able to see me (in this world)'. And in the Aakhirat the dwellers of Jannah will be granted the opportunity to see Allaah I. This is the consensus of the Ahl us Sunnah wal Jama'ah. The Mu'tazilah and other deviated sects reject this. Did Nabi ρ visit Allaah I on the night of Me'raj or not? There is difference of opinion regarding this from the era of the Sahabah ψ. Most of the Sahabah ψ are of the view that He did visit Allaah I and some Sahabah ψ reject this. Those who reject, their proof is this Hadith of Muslim Shareef. In front, the Ahadith explaining the view of those Sahabah ψ who rejected visiting will be mentioned. This matter is not of such great importance because the Ahl us Sunnah wal Jama'ah are of the view that one will see Allaah I in Jannah. [Mufti Sa'eed Ahmad Palanpuri]

"Muhammad ε saw his Rabb." Hadhrat Ikramah says that I said to Hadhrat Ibn Abbaas τ, "Did Allaah I not say, 'no eye can encompass Him and He encompasses all sight' (so how is it that you say that Rasulullaah ε saw Allaah ε?). Hadhrat Ibn Abbaas τ said, "Regret upon you, this will be when Allaah I will manifest His special light and **there is no doubt that Rasulullaah ε saw his Rabb twice.**"

وعن الشعبي قال : لقي ابن عباس كعبا بعرفة فسأله عن شيء فكبر حتى جاوبته الجبال . فقال ابن عباس : إنا بنو هاشم . فقال كعب : إن الله قسم رؤيته وكلامه بين محمد وموسى فكلم موسى مرتين ورآه محمد مرتين . قال مسروق : فدخلت على عائشة فقلت : هل رأى محمد ربه ؟ فقالت : لقد تكلمت بشيء قف له شعري قلت : رويدا ثم قرأت (لقد رأى من آيات ربه الكبرى) فقالت : أين تذهب بك ؟ إنما هو جبريل . من أخبرك أن محمدا رأى ربه أو كتم شيئا مما أمر به أو يعلم الخمس التي قال الله تعالى : (إن الله عنده علم الساعة وينزل الغيث) فقد أعظم الفرية ولكنه رأى جبريل لم يره في صورته إلا مرتين : مرة عند سدرة المنتهى ومرة في أجياد له ستمائة جناح قد سد الأفق " رواه الترمذي وروى الشيخان مع زيادة واختلاف وفي روايتهما : قال : قلت لعائشة : فأين قوله (ثم دنا فتدلى فكان قاب قوسين أو أدنى) ؟ قالت : ذاك جبريل عليه السلام كان يأتيه في صورة الرجل وإنه أتاه هذه المرة في صورته التي هي صورته فسد الأفق

1395. Hadhrat Sha'bi narrates that on the day of Arafah, in the plain of Arafaat Hadhrat Ibn Abbaas τ met Hadhrat Ka'b Ahbaar and asked him (regarding seeing Allaah I), so Hadhrat Ka'b said Takbeer so loudly that the mountains echoed. Hadhrat Ibn Abbaas τ said, "We are the Banu Hashim (we are people of knowledge, we do not ask things that are impossible). Hadhrat Ka'b said, "Allaah I divided seeing Him and conversing with Him between Muhammad ε and Musa υ (i.e. He granted one of them the honour of speaking to Him and He granted one the honour of seeing Him). **Subsequently, Allaah I spoke to Musa υ twice and Muhammad ε saw Allaah I twice."**

Hadhrat Masrooq says that (in the plain of Arafaat, listening to the conversation between Hadhrat Ibn Abbaas τ and Hadhrat Ka'b) I went to Hadhrat Ayesha radhiyallaahu anha and said to her, "Did Muhammad ε see his Rabb?" Hadhrat Ayesha radhiyallaahu anha said, "You have asked something that made the hair on my body stand on end." I said, "Wait a little." I then recited the verse, (لقد رأى من آيات ربه الكبرى). She then said, "Where are you taking these verses? 'A great sign' refers to Hadhrat Jibreel υ who Rasulullaah ε saw while the former was in his original form. He who says to you that Muhammad ε saw his Rabb on the night of Me'raaj or he says that Rasulullaah ε kept hidden something which he was commanded to make apparent, or he says that Rasulullaah ε knew of the five things regarding which Allaah I says, 'Indeed with Allaah is knowledge of Qiyaamat and what the clouds rain ...' then undoubtedly he has levelled a great accusation upon Muhammad ε (and the verse that you have recited), it means nothing but that Muhammad ε saw Jibreel υ in his original form twice. **Once while close to Sidratul Muntaha and once in Makkah close to Ajyaad and (Rasulullaah ε saw Jibreel υ at Ajyaad in this way that) he had 600 wings and he covered the entire horizon.** ***[Tirmidhi]***

mmm

A narration of Bukhari and Muslim states that Masrooq said to Hadhrat Ayesha radhiyallaahu anha (if Rasulullaah ε did not see Allaah I), then what is the meaning of the verse of Allaah I? 'he came close, then closer and he was at the length of two bows or closer'. Hadhrat Ayesha radhiyallaahu anha replied that it means Hadhrat Jibreel υ who would come to

Rasulullaah ε in the form of a human and on this occasion he came in his original form and he covered the entire horizon.

وعن ابن مسعود في قوله : (فكان قاب قوسين أو أدنى) وفي قوله : (ما كذب الفؤاد ما رأى) وفي قوله : (رأى من آيات ربه الكبرى) قال فيها كلها : رأى جبريل عليه السلام له ستمائة جناح . متفق عليه وفي رواية الترمذي قال : (ما كذب الفؤاد ما رأى) قال : رأى رسول الله صلى الله عليه و سلم جبريل في حلة من رفرف قد ملأ ما بين السماء والأرض وله وللبخاري في قوله : (لقد رأى من آيات ربه الكبرى)
قال : رأى رفرفا أخضر سد أفق السماء وسئل مالك بن أنس عن قوله تعالى (إلى ربها ناظرة) فقيل : قوم يقولون : إلى ثوابه . فقال مالك : كذبوا فأين هم عن قوله تعالى : (كلا إنهم عن ربهم يومئذ لمحجوبون) ؟ قال مالك الناس ينظرون إلى الله يوم القيامة بأعينهم وقال : لو لم ير المؤمنون ربهم يوم القيامة لم يعير الله الكفار بالحجاب فقال (كلا إنهم عن ربهم يومئذ لمحجوبون) رواه في " شرح السنة "

1396. Hadhrat Ibn Mas'ood τ narrates regarding the Tafseer of these verses, 'and he was at the length of two bows or closer', his heart did not lie regarding what it saw', indeed he saw from the great signs of his Rabb' that Rasulullaah ε saw Jibreel υ in his original form in the condition that he had 600 wings. *[Bukhari, Muslim]*

The narration of Tirmidhi states that Hadhrat Ibn Mas'ood τ said regarding the verse, 'his heart did not lie regarding what it saw', "Rasulullaah ε saw Jibreel υ who was wearing a green set of clothes and he filled the sky between the earth and sky."

Also, another narration of Tirmidhi and Bukhari states that Hadhrat Ibn Mas'ood τ said regarding the verse, 'indeed he saw from the great signs of His Rabb' that Rasulullaah ε saw Jibreel υ in green clothing who filled the entire horizon.

Hadhrat Imam Malik bin Anas was asked regarding the verse, ‘to their Rabb they will be looking’ and he was told that some people (i.e. the Mu’tazilah) say that in this verse ‘looking at Allaah’ means (not looking at the Being of Allaah but) looking at His reward. So Imam Malik said, “These people lie. Why do they not look at the verse of Allaah I, ‘Nay, indeed on that day, they will be veiled from their Rabb’. **Then Imam Malik said, “The Muslim will indeed see Allaah I on the day of Qiyaamat with his eyes.” And he said, “If the people of Imaan do not see their Rabb on the day of Qiyaamat, then Allaah I would not have made the disbelievers blameworthy for being deprived of looking at Him and He would not have said, ‘Nay, indeed on that day, they will be veiled from their Rabb.’, indeed the disbelievers will be deprived of looking at their Rabb on that day.”** *[Baghawi]*

mmm

The enjoyment of looking at Allaah I

وعن جابر عن النبي صلى الله عليه و سلم : " بينا أهل الجنة في نعيمهم إذ سطع نور فرفعوا رؤوسهم فإذا الرب قد أشرف عليهم من فوقهم فقال : السلام عليكم يا أهل الجنة قال : وذلك قوله تعالى (سلام قولا من رب رحيم) قال : فينظر إليهم وينظرون إليه فلا يلتفتون إلى شيء من النعيم ما داموا ينظرون إليه حتى يحتجب عنهم ويبقى نوره وبركته عليهم في ديارهم " . رواه ابن ماجه

1397. Hadhrat Jaabir τ narrates from Rasulullaah ε, “When a dweller of Jannah will be involved in his bounties, then suddenly a great light will spread in front of him. He will lift his head and then see that his Rabb has shown Himself above him and Allaah I will say to him, “Dwellers of Jannah, peace be upon you, and this (greeting of Allaah I)

is proven from the verse, ‘a word of peace from the Merciful Rabb’.

Rasulullaah ε said, “Allaah I will then look at the dwellers of Jannah and the dwellers of Jannah will look at Allaah I and they will be so enamoured by looking at Allaah I that they will not turn to any of the bounties of Jannah to the extent that Allaah I will be hidden from their sight and that light will remain.” *[Ibn Maajah]*

mmm

Jahannam and the condition of the dwellers of Jahannam

The condition of the fire of Jahannam

عن أبي هريرة أن رسول الله صلى الله عليه و سلم قال : " ناركم جزء من سبعين جزءا من نار جهنم " قيل : يا رسول الله إن كانت لكافية قال : " فضلت عليهن بتسعة وستين جزءا كلهن مثل حرها " . متفق عليه . واللفظ للبخاري . وفي رواية مسلم : " ناركم التي يوقد ابن آدم " . وفيها : " عليها " و " كلها " بدل " عليهن " و " كلهن "

1398. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, “Your fire is one part of 70 parts of the fire of Jahannam.” It was said, “O Rasul of Allaah, this fire of the world would be sufficient (what was the need for keeping a fire that is so much more hot?)” Rasulullaah ε said, “The fire of the world was enhanced 69 times (so that the punishment of Allaah could be severe and it would be separate from the punishment of people) and every part of these 69 parts is equal to your fire (of the world).”

[Bukhari, Muslim]

mmm

The reins of Jahannam

وعن ابن مسعود قال : قال رسول الله صلى الله عليه و سلم : " يؤتى بجهنم يومئذ لها سبعون ألف زمام مع كل زمام سبعون ألف ملك يجرونها " . رواه مسلم

1399. Hadhrat Ibn Mas’ood τ narrates that Rasulullaah ε said, “On that day (the day of Qiyaamat), Jahannam will be brought in the condition that it will have 70000 reins and there will be 70000 angels appointed over each rein that will pull it and bring it.” *[Muslim]*

mmm

The lightest punishment of Jahannam

وعن النعمان بن بشير قال : قال رسول الله صلى الله عليه و سلم : " إن أهون أهل النار عذابا من له نعلان وشراكان من نار يغلي منهما دماغه كما يغلي المرجل ما يرى أن أحدا أشد منه عذابا وإنه لأهونهم عذابا " . متفق عليه

1400. Hadhrat Nu'man bin Bashir τ narrates that Rasulullaah ε said, "The dweller of Jahannam who will get the lightest punishment, he will be made to wear two shoes of fire which will have two laces of fire (i.e. the soles of the shoes will be of fire and the laces as well will be of fire) and the heat of these two (shoes) will boil his brain like the boiling of a pot. This person will think that there is none experiencing worse punishment than him whereas he will have the lightest punishment." *[Bukhari, Muslim]*

mmm

وعن ابن عباس قال : قال رسول الله صلى الله عليه و سلم : " إن أهون أهل النار عذابا أبو طالب وهو منتعل بنعلين يغلي منهما دماغه " . رواه البخاري

1401. Hadhrat Ibn Abbaas τ narrates that Rasulullaah ε said, "Abu Taalib will get the lightest punishment in Jahannam, he will wear shoes of fire due to which his brain will boil." *[Bukhari]*

mmm

The punishments of Jahannam and the winds of Jannah

وعن أنس قال : قال رسول الله صلى الله عليه و سلم : " يؤتى بأنعم أهل الدنيا من أهل النار يوم القيامة فيصبغ في النار صبغة ثم يقال : يا ابن آدم هل رأيت خيرا قط ؟ هل مر بك نعيم قط ؟ فيقول : لا والله يا رب ويؤتى بأشد الناس بؤسا في الدنيا من أهل الجنة فيصبغ صبغة في الجنة فيقال له : يا ابن آدم هل رأيت بؤسا قط ؟ وهل مر بك شدة قط . فيقول : لا والله يا رب ما مر بي بؤس قط ولا رأيت شدة قط " . رواه مسلم

1402. Hadhrat Anas τ narrates that Rasulullaah ε said, "On the day of Qiyaamat, one of the dwellers of Jahannam will be brought that lived the most comfortable and luxurious life in the world. Then he will be dipped once into Jahannam (i.e. he will be dipped into Jahannam like clothing is dipped into dye) and it will be said, "O son of Aadam, have you ever seen any comfort and goodness in the world? Have you found any comfort and luxury?" the dweller of Jahannam will say, "No, my Rabb. By Allaah, (I have never experienced comfort and bounties)." Similarly, one of the dwellers of Jannah will be brought who had lived a life of the most grief and difficulty, then he will be dipped once into Jahannam and it will be said, "O son of Aadam, have you experienced any grief in the world? Have you went through any difficulty?" he will reply, "No, my Rabb. By Allaah, I have never seen grief (in the world) and I have never experienced any difficulty." *[Muslim]*

mmm

Emphasis to not ascribe partners to Allaah

وعنه عن النبي صلى الله عليه و سلم قال : " يقول الله لأهون أهل النار عذابا يوم القيامة : لو أن لك ما في الأرض من شيء أكنت تفتدي به ؟ فيقول : نعم . فيقول : أردت منك أهون من هذا وأنت في صلب آدم أن لا تشرك بي شيئا فأبيت إلا أن تشرك بي " . متفق عليه

1403. Hadhrat Anas τ narrates from Rasulullaah ε that he said, "On the day of Qiyaamat, Allaah I will say to the person who will be in the lightest punishment, "If you had all the things of the world, then would you give them as ransom for you to be saved?" he will say, "Yes." Allaah I will say, "At the time when you were in the back of Aadam, I asked you something easier and it was that you do not ascribe any

partner to Me but do you did not refrain from ascribing partners to me (therefore, I shall now not accept anything in lieu of the punishment of Jahannam, even if you give everything of the world.” *[Bukhari, Muslim]*

mmm

The conditions of the people of Jahannam

وعن سمرة بن جندب أن النبي صلى الله عليه و سلم قال : " منهم من تأخذه النار إلى كعبيه ومنهم من تأخذه النار إلى ركبتيه ومنهم من تأخذه النار إلى حجزته ومنهم من تأخذه النار إلى ترقوته " . رواه مسلم

1404. Hadhrat Samurah bin Jundub τ narrates that Rasulullaah ε said, “From the dwellers of Jahannam there will be such people who will have fire until their ankles, some people will have fire until their thighs, some people will have fire until their hips and some people will have fire until their necks.” *[Muslim]*

mmm

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " ما بين منكبي الكافر في النار مسيرة ثلاثة أيام للراكب المسرع " . وفي رواية : " ضرس الكافر مثل أحد وغلظ جلده مسيرة ثلاث " . رواه مسلم و ذكر حديث أبي هريرة : " إذا اشتكت النار إلى ربها " . في باب " تعجيل الصلوات "

1405. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, “In Jahannam, between the two shoulders of a disbeliever will be the distance of a three day journey covered by a fast horse (i.e. his body will be made so huge and fat).” One narration states that the teeth of a disbeliever

will be made like Mount Uhud and the thickness of his skin will be a three day journey.” *[Muslim]*

mmm

The fire of Jahannam is totally black and dark

عن أبي هريرة عن النبي صلى الله عليه و سلم قال : " أوقد على النار ألف سنة حتى احمرت ثم أوقد عليها ألف سنة حتى ابيضت ثم أوقد عليها ألف سنة حتى اسودت فهي سوداء مظلمة " . رواه الترمذي

1406. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, “The fire of Jahannam was burnt for 1000 years until it became red, then it was burnt for another 1000 years until it became white, then it was burnt for another 1000 years until it became black, now the fire of Jahannam is totally black and dark (in which there is no light).” *[Tirmidhi]*

mmm

The bodies and limbs of the dwellers of Jahannam

وعنه قال : قال رسول الله صلى الله عليه و سلم : " ضرس الكافر يوم القيامة مثل أحد وفخذه مثل البيضاء ومقعده من النار مسيرة ثلاث مثل الربذة " . رواه الترمذي

1407. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "On the day of Qiyaamat, the teeth of the disbeliever will be made equal to Mount Uhud and his thighs equal to Mount Baydaa' and the place of his sitting in Jahannam will be a three day journey like Rabadha (a place 3 days from Madinah Munawwarah)." *[Tirmidhi]*

mmm

وعنه قال : قال رسول الله صلى الله عليه و سلم : " إن غلظ جلد الكافر اثنان وأربعون ذراعا وإن ضرسه مثل أحد وإن مجلسه من جهنم ما بين مكة والمدينة " . رواه الترمذي

1408. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "(In Jahannam) the skin of a disbeliever will be made 42 hands spans thick, his teeth will be made equal to Mount Uhud and his place of sitting in Jahannam will be equal to the place between Makkah and Madinah."

[Tirmidhi]

mmm

وعن ابن عمر قال : قال رسول الله صلى الله عليه و سلم : " إن الكافر ليسحب لسانه الفرسخ والفرسخين يتوطؤه الناس " . رواه أحمد والترمذي وقال : هذا حيث غريب

1409. Hadhrat Ibn Umar τ narrates that Rasulullaah ε said, "A disbeliever will take his tongue out a distance of three farsakh and 6 farsakh and people will trample it (i.e. they will walk and move on it)." *[Ahmad, Tirmidhi]*

mmm

Mountains of fire

وعن أبي سعيد الخدري عن رسول الله صلى الله عليه و سلم قال : " الصعود جبل من نار يتصعد فيه سبعين خريفا ويهوي به كذلك فيه أبدا " . رواه الترمذي

1410. Hadhrat Abu Sa'eed Khudri τ narrates from Rasulullaah ε that he said, "Sa'ood is a mountain of fire in Jahannam upon which the disbelievers will climb for 70 years and similarly, they will be dropped from there for 70 years and this will continue in this way." *[Tirmidhi]*

mmm

The provision of the dwellers of Jahannam

وعنه عن النبي صلى الله عليه و سلم قال في قوله : (كالمهل) أي كعكر الزيت فإذا قرب إلى وجهه سقطت فروة وجهه فيه رواه الترمذي

1411. Hadhrat Abu Sa'eed Khudri τ narrates that Rasulullaah ε said regarding the word (Kalmuhl), "It is something like the left over olive oil (at the bottom of the pot), when it will be brought close to the mouth of the dweller of Jahannam, then the skin of his face will fall into it (due to heat)." *[Tirmidhi]*

mmm

The punishment of hot water

وعن أبي هريرة عن النبي صلى الله عليه و سلم قال : " إن الحميم ليصب على رؤوسهم فينفذ الحميم حتى يخلص إلى جوفه فسلت ما في جوفه حتى يمرق من قدميه وهو الصهر ثم يعاد كما كان " . رواه الترمذي

1412. Hadhrat Abu Hurayrah τ narrates from Rasulullaah ε that he said, "When hot water will be thrown on the heads of the dwellers of Jahannam then that hot water will flow into their stomachs and it will cut that which is in their stomachs (i.e. their intestines etc.) until it will come out from behind and this is the meaning of Sahr. Then the dweller of Jahannam will be made how he was (then the same thing will be done to him again)." *[Tirmidhi]*

mmm

وعن أبي أمامة عن النبي صلى الله عليه و سلم في قوله : (يسقى من ماء صديد يتجرعه) قال : " يقرب إلى فيه فيكرهه فإذا أدني منه شوى وجهه ووقعت فروة رأسه فإذا شربه قطع أمعاءه حتى يخرج من دبره . يقول الله تعالى : (وسقوا ماء حميما فقطع أمعاءهم) ويقول : (وإن يستغيثوا يغاثوا بماء كالمهل يشوي الوجوه بئس الشراب) رواه الترمذي

1413. Hadhrat Abu Umamah τ narrates from Rasulullaah ε that in explaining the verse (يسقى من ماء صديد يتجرعه) he said, "When this water will be brought close to the face of the dweller of Jahannam, then his nose will be roasted, then when the water is brought very close to his face, it will roast the flesh of his face and the skin of his head will fall and when the dweller of Jahannam will drink the water (and the water reaches his stomach) then it will tear his intestines to pieces. Then it will all come out from the back passage. Subsequently, Allaah I says (وسقوا ماء حميما فقطع أمعاءهم), similarly (وإن يستغيثوا يغاثوا بماء كالمهل يشوي الوجوه بئس الشراب). *[Tirmidhi]*

mmm

The wideness of the walls of Jahannam

وعن أبي سعيد الخدري عن النبي صلى الله عليه و سلم قال : لسرادق النار أربعة جدر كثف كل جدار مسيرة أربعين سنة " . رواه الترمذي

1414. Hadhrat Abu Sa'eed Khudri τ narrates from Rasulullaah ε that he said, "There will be four walls surrounding Jahannam. The thickness of each wall will be a distance of forty days journey." *[Tirmidhi]*

mmm

The stench of the yellow pus flowing from the bodies of the dwellers of Jahannam

وعنه قال : قال رسول الله صلى الله عليه و سلم : " لو أن دلوا من غساق يهراق في الدنيا لأنتن أهل الدنيا " . رواه الترمذي

1415. Hadhrat Abu Sa'eed τ narrates that Rasulullaah ε said, "The pus that will flow from the wounds of the dwellers of Jahannam, if a bucket of it were to be poured into the world, then definitely the entire world will stink."

[Tirmidhi]

The condition of Zaqqoom of Jahannam

وعن ابن عباس أن رسول الله صلى الله عليه و سلم قرأ هذه الآية : (اتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون) قال رسول الله صلى الله عليه و سلم : " لو أن قطرة من الزقوم قطرات في دار الدنيا لأفسدت على أهل الأرض معايشهم فكيف بمن يكون طعامه ؟ " رواه الترمذي وقال : هذا حديث حسن صحيح

1416. Hadhrat Ibn Abbaas τ narrates that (one day) Rasulullaah ε recited this verse, (اتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون) then he said, "If a drop of the Zaqqoom tree (of

Jahannam) has to fall into this world, then definitely it would spoil the provisions of the people of the world, then (think) what will the condition of the person be whose food is Zaqqoom?” *[Tirmidhi]*

mmm

How will the faces of the dwellers of Jahanam-hell be?

وعن أبي سعيد عن النبي صلى الله عليه و سلم قال : (وهم فيها كالحون) قال : " تشويه النار فتقلص شفته العليا حتى تبلغ وسط رأسه وتسترخي شفته السفلى حتى تضرب سرته " . رواه الترمذي

1417. Hadhrat Abu Sa’eed τ narrates from Rasulullaah ε that he clarified the verse (وهم فيها كالحون) saying, “The fire of Jahannam will roast the faces of the disbelievers, the upper part will get stuck until it reaches the middle part of the head and the lower part of the lip will hang down until it reaches the navel.” *[Tirmidhi]*

The tears of the dwellers of Jahanam-hell

وعن أنس عن النبي صلى الله عليه و سلم قال : " يا أيها الناس ابكوا فإن لم تستطيعوا فتباكوا فإن أهل النار يبكون في النار حتى تسيل دموعهم في وجوههم كأنها جداول حتى تنقطع الدموع فتسيل الدماء فتقرح العيون فلو أن سفنا أزجيت فيها لجرت " . رواه في " شرح السنة "

1418. Hadhrat Anas τ narrates from Rasulullaah ε that he said, “People, (out of the fear of Allaah) cry and if you cannot cry, then make the form of crying because the dwellers of Jahannam will cry in Jahannam and their tears will flow on their cheeks as though they are canals and when their tears finish then blood will begin to flow and their eyes

will be wounded (the tears and the blood will be so much that) if a ship were to be placed in their tears, it will definitely sail." *[Baghawi]*

mmm

The punishment of hunger

وعن أبي الدرداء قال : قال رسول الله صلى الله عليه و سلم : " يلقى على أهل النار الجوع فيعدل ما هم فيه من العذاب فيستغيثون فيغاثون بطعام من ضريع لا يسمن ولا يغني من جوع فيستغيثون بالطعام فيغاثون بطعام ذي غصة فيذكرون أنهم كانوا يجيزون الغصص في الدنيا بالشراب فيستغيثون بالشراب فيرفع إليهم الحميم بكلاليب الحديد فإذا دنت من وجوههم شوت وجوههم فإذا دخلت بطونهم قطعت ما في بطونهم فيقولون : ادعوا خزنة جهنم فيقولون : ألم تك تأتيكم رسلكم بالبينات ؟ قالوا : بلى . قالوا : فادعوا وما دعاء الكافرين إلا في ضلال " قال : " فيقولون : ادعوا مالكا فيقولون : يا مالك ليقض علينا ربك " قال : " فيجيبهم إنكم ماكثون " . قال الأعمش : نبئت أن بين دعائهم وإجابة مالك إياهم ألف عام . قال : " فيقولون : ادعوا ربكم فلا أحد خير من ربكم فيقولون : ربنا غلبت علينا شقوتنا وكنا قوما ضالين ربنا أخرجنا منها فإن عدنا فإنا ظالمون " قال : " فيجيبهم : اخسؤوا فيها ولا تكلمون " قال : " فعند ذلك يئسوا من كل خير وعند ذلك يأخذون في الزفير والحسرة والويل " . قال عبد الله بن عبد الرحمن : والناس لا يرفعون هذا الحديث . رواه الترمذي

1419. Hadhrat Abu Darda τ narrates that Rasulullaah ε said, "Hunger will be set upon the dwellers of Jahannam such that the difficulty of the hunger will be equal to the punishment in which the dwellers of Jahannam will first be in. Subsequently, they will become restless of the hunger and implore and their pleas will be for thorny food that will not make them fat or will it suppress their hunger. Then they will implore a second time and this time their plea will be for food that will get stuck in their throats (when they eat it will get stuck in their throats).

At this time they will remember when (in the world) while eating, if something got stuck in their throats, they would push it down with something drinkable. Subsequently, they will ask for something to drink (in order to push down the food that got stuck), then hot water will be lifted and given to them and when the hot water reaches their faces, then it will roast their flesh and when the contents of the utensils enters their stomach, then it will tear the insides of their stomachs to pieces.

So, getting tired of these conditions, the dwellers of Jahannam will say to each other that seek help from the angels guarding Jahannam (when the dwellers of Jahannam will seek help, then) the guardian angel of Jahannam will say, “Did the Rasul-Messenger of Allaah not come to you with miracles and clear proofs?” they will say, “Indeed they came to us.” The guardian angel will reply, “Carry on calling and (remember that) the calling of the disbeliever is without benefit.”

Rasulullaah ε said, “Then the dwellers of Jahannam will speak amongst themselves that request Maalik – the doorkeeper of Jahannam – for help. They will then plead, O Maalik, tell your Rabb to give us death.”

Rasulullaah ε said, “Maalik will reply, ‘You remain here forever and remain in this punishment.”

Hadhrat A’mash (the narrator of this Hadith) says that some companions explained to me that the time between the pleading of dwellers of Jahannam and the reply of Maalik will be 1000 years.

Rasulullaah ε said, "The dwellers of Jahannam will say, 'Call your Rabb because there is none better than your Rabb. Subsequently, they will plead, 'Our Rabb, our misfortune has surrounded us and there is no doubt that we strayed from the straight path. O Rabb, grant us freedom from Jahannam. If we do kufr and shirk after this, then we will oppress ourselves." Rasulullaah ε said, "Allaah I will reply to them, 'Be away, and remain in this Jahannam and do not speak to me about it.'"

Rasulullaah ε said, "Finally, the dwellers of Jahanam-hell will become despondent of every good and they will begin to plea." *[Tirmidhi]*

mmm

Rasulullaah ε warning about the fire of Jahannam

وعن النعمان بن بشير قال : سمعت رسول الله صلى الله عليه و سلم يقول : " أنذرتكم النار أنذرتكم النار " فما زال يقولها حتى لو كان في مقامي هذا سمعه أهل السوق وحتى سقطت خميصة كانت عليه عند رجليه . رواه الدارمي

1420. Hadhrat Nu'man bin Basheer τ narrates that (one day) he heard Rasulullaah ε saying, "I warn you of the fire, I warn you of the fire." Rasulullaah ε repeated this (in such a loud voice) that if Rasulullaah ε was in my place, then the people in the market would have heard and **until his black shawl** that was upon his shoulders fell on his feet." *[Daarimi]*

mmm

The chains of tying in Jahannam

وعن عبد الله بن عمرو بن العاص قال : قال رسول الله صلى الله عليه و سلم : " لو أن رصاصة مثل هذه - وأشار إلى مثل الجمجمة - أرسلت من السماء إلى

الأرض وهي مسيرة خمسمائة سنة لبلغت الأرض قبل الليل ولو أنها أرسلت من رأس السلسلة لسارت أربعين خريفا الليل والنهار قبل أن تبلغ أصلها أو قعرها " رواه الترمذي

1421. Hadhrat Abdullaah bin Amr bin Aas τ narrates that Rasulullaah ε said, “If a stone of glass like this – and he indicated like the size of a head – (i.e. it is round like a head and being heavy will roll and fall fast), were to be thrown from the sky to the earth between which is is distance of 500 years, then definitely before a night passes it will reach the earth but if that stone were to be left from the beginning of the chain, then despite rolling for 40 years, it would not reach the end of the chain or he said, its depth.”

[Tirmidhi]

mmm

A stream of Jahannam

وعن أبي بردة عن أبيه أن النبي صلى ا لله عليه وسلم قال : " إن في جهنم لواديا يقال له : هبهب يسكنه كل جبار " رواه الدارمي

1422. Hadhrat Abu Burdah narrates from his father (Hadhrat Abu Musa Ash’ari τ) that Rasulullaah ε said, “There is a stream in Jahannam called Habhab. In this stream every such person will be placed who is proud, stubborn, far from the truth and is harsh upon creation.” *[Daarimi]*

mmm

The thickness of the dwellers of Jahannam

عن ابن عمر عن النبي صلى الله عليه و سلم قال : " يعظم أهل النار في النار حتى إن بين شحمة أذن أحدهم إلى عاتقه مسيرة سبعمائة عام وإن غلظ جلده سبعون ذراعان وإن ضرسه مثل أحد "

1423. Hadhrat Ibn Umar τ narrates from Rasulullaah ε that he said, "In Jahannam, the bodies of the dwellers of Jahannam will be so big to the extent that from the earlobe of the dweller of Jahannam to his shoulder will be a distance of 700 years, the thickness of his skin will be 70 yards and his teeth will be equal to Mount Uhud." *[Ahmad]*

mmm

The snakes and scorpions of Jahannam

وعن عبد الله بن الحارث بن جزء قال : قال رسول الله صلى الله عليه و سلم : " إن في النار حيات كأمثال البخت تلسع إحداهن اللسعة فيجد حموتها أربعين خريفا وإن في النار عقارب كأمثال البغال المؤكفة تلسع إحداهن اللسعة فيجد حموتها أربعين خريفا " . رواهما أحمد

1424. Hadhrat Abdullaah bin Haarith τ narrates that Rasulullaah ε said, "There will be in Jahannam snakes like the neck of a Bukhti camel, whoever this snake bites once, the effect of the poison and the pain will be felt for 40 years. Similarly, the scorpions of Jahannam will be like chained mules and whoever this scorpion bites once, the effect of the poison and the pain will be felt for 40 years." *[Ahmad]*

mmm

On the day of Qiyaamat, the sun and moon will be thrown into Jahannam

وعن الحسن قال : حدثنا أبو هريرة عن رسول الله صلى الله عليه و سلم قال : " الشمس والقمر ثوران مكوران في النار يوم القيامة " . فقال الحسن : وما ذنبهما ؟ فقال : أحدثك عن رسول الله صلى الله عليه و سلم فسكت الحسن . رواه البيهقي في " كتاب البعث والنشور "

1425. Hadhrat Hasan Basri narrates that Hadhrat Abu Hurayrah τ narrated to us the Hadith of Rasulullaah ε that he said, "On the day of Qiyaamat, the sun and moon will be folded like two pieces of cheese and will be thrown into the fire."

Hadhrat Hasan says that (upon hearing this Hadith, I asked Hadhrat Abu Hurayrah τ), "What is the sin of the sun and the moon? (that they will be thrown into the fire). **Hadhrat Abu**

Hurayrah τ replied, "Whatever I mentioned to you was the Hadith of Rasulullaah ε." Hadhrat Hasan heard this and kept quiet. *[Bayhaqi]*

mmm

Who is wretched?

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " لا يدخل النار إلا شقي " . قيل : يا رسول الله ومن الشقي ؟ قال : " من لم يعمل لله بطاعة ولم يترك له معصية " . رواه ابن ماجه

1426. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "The person who is wretched will be thrown into Jahannam." It was asked, "O Rasul of Allaah, who is wretched?" Rasulullaah ε said, "Wretched is he who does not obey and worship Allaah I for His pleasure and happiness, nor does he leave sin and disobedience for the sake of the pleasure of Allaah I." *[Ibn Maajah]*

mmm

Creation of Jannah and Jahannam

The complaint of Jannah and Jahannam

عن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " تحاجت الجنة والنار فقالت النار : أوثرت بالمتكبرين والمتجبرين وقالت الجنة : فما لي لا يدخلني إلا ضعفاء الناس وسقطهم وغرتهم . قال الله تعالى للجنة : إنما أنت رحمتي أرحم بك من أشاء من عبادي وقال للنار : إنما أنت عذابي أعذب بك من أشاء من عبادي ولكل واحدة منكما ملؤها فأما النار فلا تمتلئ حتى يضع الله رجله . تقول : قط قط قط فهنالك تمتلئ ويزوى بعضها إلى بعض فلا يظلم الله من خلقه أحدا وأما الجنة فإن الله ينشئ لها خلقا " . متفق عليه

1427. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "Jannah and Jahannam had a discussion amongst themselves. Subsequently, Jahannam said that I was chosen for every stubborn and proud and oppressive person and Jannah said that what should I say regarding myself? **Those who are weak and downtrodden will enter me, those who were low in the eyes of the people, simpletons and those**

who would be tricked by people.” Allaah I will say to Jannah, “You are the means of making My mercy apparent, I have mercy through you upon whichever of my servants I wish.” And He will say to Jahannam, “You are the place of My anger and making it apparent. Whichever of My servants I wish to punish, I have made you the means of it and I shall fill both of you up.”

However, this will be done with Jahannam that it will not be filled until Allaah does not place His foot upon it. Subsequently, (when Allaah I places His foot upon it), Jahannam will scream, ‘Enough, enough, enough.’ Then Jahannam will be filled and each part will be brought close to the other (so it will be stuck).

In summary, Allaah I will never oppress anyone. Regarding the matter of Jannah, Allaah I will create new creation.”

[Bukhari, Muslim]

mmm

How will Jannah and Jahannam be filled?

وعن أنس عن النبي صلى الله عليه و سلم قال : " لا تزال جهنم يلقى فيها وتقول : هل من مزيد ؟ حتى يضع رب العزة فيها قدمه فينزوي بعضها إلى بعض فتقول : قط قط بعزتك وكرمك ولا يزال في الجنة فضل حتى ينشئ الله لها خلقا فيسكنهم فضل الجنة " . متفق عليه

1428. Hadhrat Anas τ narrates from Rasulullaah ε that he said, “(Man and Jinn) will be continuously thrown into the fire and it will continuously say, ‘Are there any more?’ (i.e. until now I have not been filled, I want more). Finally, Allaah I will place His foot, so the parts of Jahannam will be brought closer to each other (due to which Jahannam will

fold). And it will say, "Enough, by Your honour and Your Grace, I have been filled." In this way there will always be wideness and expanse in Jannah (i.e. after the dwellers of Jannah reach Jannah, despite the palaces and homes, it will remain empty) to the extent that Allaah I will create a new creation for Jannah in which He will let them reside (in order to fill the empty palaces)." *[Bukhari, Muslim]*

mmm

Creation of Jannah and Jahannam

عن أبي هريرة عن النبي صلى الله عليه و سلم قال : " لما خلق الله الجنة قال لجبريل : اذهب فانظر إليها فذهب فنظر إليها وإلى ما أعد الله لأهلها فيها ثم جاء فقال : أي رب وعزتك لا يسمع بها أحد إلا دخلها ثم حفها بالمكاره ثم قال : يا جبريل اذهب فانظر إليها فذهب فنظر إليها ثم جاء فقال : أي رب وعزتك لقد خشيت أن لا يدخلها أحد " . قال : " فلما خلق الله النار قال : يا جبريل اذهب فانظر إليها فذهب فنظر إليها فقال : أي رب وعزتك لا يسمع بها أحد فيدخلها فحفها بالشهوات ثم قال : يا جبريل اذهب فانظر إليها فذهب فنظر إليها فقال : أي رب وعزتك لقد خشيت أن لا يبقى أحد إلا دخلها " . رواه الترمذي وأبو داود والنسائي

1429. Hadhrat Abu Hurayrah τ narrates from Rasulullaah ε that he said, "When Allaah I created Jannah then He said to Hadhrat Jibreel υ, "Go and see Jannah (that what good things are there and how beautiful it is). Subsequently, he went and he saw all the things that Allaah I created for the people of Jannah. He returned and said, "Rabb, by Your honour, (You have created such a beautiful Jannah that) whoever hears about it, he will definitely desire it and make effort for it." Then Allaah I established around the four sides of Jannah those things that displease the carnal self. He then said, "Jibreel, go and see Jannah again."

Subsequently, he went and saw Jannah (and the additions that were made) and returned and said, "Rabb, by Your honour, I have the fear that now no one will enter Jannah (because the things that are hard upon the carnal self were put around it and in order to cross, one has to defeat the carnal self and it is quite apparent that man will understand it difficult to defeat his carnal self and reach Jannah).

Rasulullaah ε said, "Similarly, when Allaah I created Jahannam, then he commanded, "Jibreel, go and look at Jahannam (that how fearful and how bad it is)." Rasulullaah ε said, "Subsequently, Jibreel υ went and saw Jahannam and returned, so he said, "Rabb, by Your honour and grandeur, whoever hears about Jahanam (he will stay away from it out of fear) and he will not desire to go there."

Then Allaah I established the desires of the carnal self and enjoyments around Jahannam and said to Jibreel, "Jibreel, go and look at Jahannam a second time." Rasulullaah ε said, "Subsequently, Hadhrat Jibreel υ went and saw Jahannam, returned and said, "Rabb, by Your honour and grandeur, I fear that probably very few will remain that will not go to Jahannam (because it is a difficult task to stay away from the desires of the nafs)." *[Abu Dawud, Tirmidhi, Nasa'i]*

mmm

Rasulullaah ε's seeing Jannah and Jahannam

عن أنس أن رسول الله صلى الله عليه و سلم صلى بنا يوما الصلاة ثم رقي المنبر فأشار بيده قبل قبلة المسجد فقال : " قد أريت الآن مذ صليت لكم الصلاة الجنة والنار ممثلتين في قبل هذا الجدار فلم أر كاليوم في الخير والشر " . رواه البخاري

1430. Hadhrat Anas τ narrates that (one day) Rasulullaah ε led us in Salaah. Then he ascended the pulpit and indicated to the Qiblah of the Masjid and said, "When I led you in Salaah now then in the front part of this wall, a sample of Jannah and Jahannam was shown. The reality is that whatever good and evil things I saw today, I have never seen good and evil the like of it." *[Bukhari]*

mmm

The beginning of creation and the Ambiyaa'

The beginning of the universe

عن عمران بن حصين قال : إني كنت عند رسول الله صلى الله عليه و سلم إذ جاء قوم من بني تميم فقال : " اقبلوا البشرى يا بني تميم " قالوا : بشرتنا فأعطنا فدخل ناس من أهل اليمن فقال : " اقبلوا البشرى يا أهل اليمن إذ لم يقبلها بنو تميم " . قالوا : قبلنا جئناك لنتفقه في الدين ولنسألك عن أول هذا الأمر ما كان ؟ قال : " كان الله ولم يكن شيء قبله وكان عرشه على الماء ثم خلق السماوات والأرض وكتب في الذكر كل شيء " ثم أتاني رجل فقال : يا عمران أدرك ناقتك فقد ذهبت فانطلقت أطلبها وأيم الله لوددت أنها قد ذهبت ولم أقم . رواه البخاري

1431. Hadhrat Imraan bin Husayn τ narrates that (one day) I was sitting with Rasulullaah ε when a few people of Banu Tamim came to him ε. He said to them, "People of Banu Tamim, take glad tidings." They said, "You have given us glad tidings, so give us something." After a little while a few people of Yemen came to him. He ε said, "People of Yemen, take glad tidings when the Banu Tamim have not taken it." The people of Yemen said, "O Rasul of Allaah, we have attained glad tidings and it is for this reason that we have come to you in order to seek the knowledge and understanding of Deen."

Subsequently, we wanted to ask him about the beginning of the universe that what was existent before it? (before the

universe and creation came into existence). Rasulullaah ε said, “Only the being of Allaah was existent, nothing was existent before Him and His throne was on water. Then Allaah I created the sky and earth and wrote everything in the protected tablet.”

(The narrator Hadhrat Imraan bin Husayn τ narrates that he heard the Hadith of Rasulullaah ε until this point). A person came to me and said, “Imraan, go, seek your camel, it has run away. (Hearing this) I stood up to look for my camel. Now I take an oath in the name of Allaah, if only I did not stand up from that gathering and my camel went.” *[Bukhari]*

On one occasion Rasulullaah ε mentioned in detail about the beginning of the universe and entering Jannah and Jahannam

mmm

وعن عمر قال : قام فينا رسول الله صلى الله عليه و سلم مقاما فأخبرنا عن بدء الخلق حتى دخل أهل الجنة منازلهم وأهل النار منازلهم حفظ ذلك من حفظه ونسيه من نسيه " . رواه البخاري

1432. Hadhrat Umar τ narrates that (one day) Rasulullaah ε stood up to deliver a sermon before us. (During the sermon) he explained the conditions of the beginning of creation until the dwellers of Jannah enter Jannah and the dwellers of Jahannam enter Jahannam. He who remembered, he remembered and he who forgot, forgot.” *[Bukhari]*

mmm

The foregoing mercy of Allaah

وعن أبي هريرة قال : سمعت رسول الله صلى الله عليه و سلم يقول : " إن الله تعالى كتب كتابا قبل أن يخلق الخلق : إن رحمتي سبقت غضبي فهو مكتوب عنده فوق العرش " . متفق عليه

1433. Hadhrat Abu Hurayrah τ narrates that he heard Rasulullaah ε saying, "Before creating the creation, i.e. the earth and sky, Allaah I wrote a decree in which it was written, **"My Mercy has overpowered My anger."** And this decree is present with Allaah I on the 'Arsh." *[Bukhari, Muslim]*

mmm

Mention of the creations of light, fire and dust

وعن عائشة عن رسول الله صلى الله عليه و سلم قال : " خلقت الملائكة من نور وخلق الجان من مارج من نار وخلق آدم مما وصف لكم " . رواه مسلم

1434. Hadhrat Ayesha radhiyallaahu anha narrates from Rasulullaah ε that he said, "The angels were created from light, the Jinnaat were created from smokeless fire and Aadam was created from that which you have been informed of (i.e. sand) *[Muslim]*

mmm

The thought of Shaytaan regarding man

وعن أنس أن رسول الله صلى الله عليه و سلم قال : " لما صور الله آدم في الجنة تركه ما شاء أن يتركه فجعل إبليس يطيف به ينظر ما هو فلما رآه أجوف عرف أنه خلق خلقا لا يتمالك " . رواه مسلم

1435. Hadhrat Anas τ narrates from Rasulullaah ε that he said, "When Allaah I created the form of Aadam υ in Jannah, then he kept this form in Jannah until He desired. During this time, Iblees went around this form and pondered that what is this? How is this? (i.e. he wanted to see that what is the reality of this shape that Allaah I wants to create a new creation from) and when he saw that the form is hollow then he understood that such a creation is being created that will not be firm in his work and intentions." *[Muslim]*

mmm

The circumcision of Hadhrat Ibraaheem υ

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " اختتن إبراهيم النبي وهو ابن ثمانين سنة بالقدوم " . متفق عليه

1436. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "Hadhrat Ibraaheem υ did his circumcision with a brick axe when he was 80 years of age."

[Bukhari, Muslim]

mmm

The three things contrary to reality spoken by Hadhrat Ibraaheem υ

وعنه قال : قال رسول الله صلى الله عليه و سلم : " لم يكذب إبراهيم إلا في ثلاث كذبات : ثنتين منهن في ذات الله قوله (إني سقيم) وقوله (بل فعله كبيرهم هذا) وقال : بينا هو ذات يوم وسارة إذ أتى على جبار من الجبابرة فقيل له : إن ههنا رجلا معه امرأة من أحسن الناس فأرسل إليه فسأله عنها : من هذه ؟ قال : أختي فأتى سارة فقال لها : إن هذا الجبار إن يعلم أنك امرأتي يغلبني عليك فإن سألك فأخبريه أنك أختي فإنك أختي في الإسلام ليس على وجه الأرض مؤمن غيري وغيرك فأرسل إليها فأتي بها قام إبراهيم يصلي فلما دخلت عليه ذهب يتناولها بيده . فأخذ - ويروى فغط - حتى ركض برجله فقال : ادعي الله لي ولا أضرك فدعت الله فأطلق ثم تناولها الثانية فأخذ مثلها أو أشد فقال : ادعي الله لي ولا أضرك فدعت الله فأطلق فدعا بعض حجبته فقال : إنك لم تأتني بإنسان إنما أتيتني بشيطان فأخدمها هاجر فأتته وهو قائم يصلي فأومأ بيده مهيم ؟ قالت : رد الله كيد الكافر في نحره وأخدم هاجر " قال أبو هريرة : تلك أمكم يا بني ماء السماء . متفق عليه

1437. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "Hadhrat Ibraaheem υ never spoke a lie except for three lies; two of the lies were spoken for Allaah I. One of them was his saying that "I am ill today." The second was his saying that "But this was done by the big idol." And Rasulullaah ε said, "(The third lie spoken by Hadhrat Ibraaheem υ was his saying "This is my sister", and this incident took place) when Hadhrat Ibraaheem υ and his wife Sarah (migrated and were going to Shaam when) they passed the city of a great oppressive king. Subsequently, the king was told that here (in this city) a person came with one who was a very beautiful woman. This king sent a messenger to Hadhrat Ibraaheem υ and when Hadhrat Ibraaheem υ came to him, he asked, "Who is this woman with you?" Hadhrat Ibraaheem υ said, "It is my sister." He then returned to Hadhrat Sarah and said, "If this oppressor comes to know that you are my wife, then he would snatch you from me by

force. So if he asks, then tell him that you are my sister and there is no doubt that through the relationship of Deen, you are my sister and there is no believer in this land except you."

Then the oppressor sent a messenger seeking Hadhrat Sarah and when the messenger took Hadhrat Sarah and came, Hadhrat Ibraaheem υ stood up to perform Salaah. When Hadhrat Sarah reached the oppressor, then he wanted to touch her (he wanted to make her the target of his desires and lust) but (Allaah I helped Hadhrat Sarah), that oppressor was caught.

In one narration it is stated that he was strangled until he began to kick on the ground, then he said (to Sarah), "(I have stopped my evil intention), Make Du'aa' to Allaah for me, I shall not harm you." So Hadhrat Sarah made Du'aa' and this oppressor was left but he intended again to catch Hadhrat Sarah, so like the first time, in fact, he was caught in the punishment of Allaah more severely than this (the first time), he then said (to Hadhrat Sarah), "Make Du'aa' to Allaah for me, I shall not harm you." Hadhrat Sarah made Du'aa' to Allaah again and this oppressor was left. After this the oppressor called one of his guards and said, "You have not brought a human being to me, but you have brought a Jinn to me." Then he gave a maiden by the name of Haajirah to Hadhrat Sarah to serve her (and sent her away).

When Hadhrat Sarah returned to Hadhrat Ibraaheem υ, he was engaged in Salaah. Hadhrat Ibraaheem υ (saw her, so) in his Salaah he asked by indication of the hand, "What is the condition?" Hadhrat Sarah said, "Allaah I returned the evil intention of this disbeliever to his bosom (i.e. his evil intention fell upon his throat) and he sent Haajirah with me

for service." Hadhrat Abu Hurayrah τ said, "O son of the water of the sky, this very Haajirah is the mother of you all."
[Bukhari, Muslim]

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Hadhrat Ibraaheem υ, Hadhrat Lut υ, and Hadhrat Yusuf υ

وعنه قال : قال رسول الله صلى الله عليه و سلم : " نحن أحق بالشك من إبراهيم إذ قال : (رب أرني كيف تحيي الموتى) ويرحم الله لوطا لقد كان يأوي إلى ركن شديد ولو لبثت في السجن طول ما لبث يوسف لأجبت الداعي " . متفق عليه

1438. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "We are more worthy of doubting than Hadhrat Ibraaheem υ when he said 'O Rabb, show me how You resurrect the dead' and may Allaah I have mercy upon Hadhrat Lut υ who wanted to take the support of the strong pillar and if I had to remain in prison as long as Hadhrat Yusuf υ stayed, then definitely I would have accepted the talk of the caller." *[Bukhari, Muslim]*

mmm

The incident of Hadhrat Moosa υ

وعنه قال : قال رسول الله صلى الله عليه و سلم : " إن موسى كان رجلا حييا ستيرا لا يرى من جلده شيء استحياء فآذاه من آذاه من بني إسرائيل فقالوا : ما تستر هذا التستر إلا من عيب بجلده : إما برص أو أدرة وإن الله أراد أن يبرئه فخلا يوما وحده ليغتسل فوضع ثوبه على حجر ففر الحجر بثوبه فجمع موسى في إثره يقول : ثوبي يا حجر ثوبي يا حجر حتى انتهى إلى ملأ من بني إسرائيل

فرأوه عريانا أحسن ما خلق الله وقالوا : والله ما بموسى من بأس وأخذ ثوبه وطفق بالحجر ضربا فوالله إن بالحجر لندبا من أثر ضربه ثلاثا أو أربعا أو خمسا " . متفق عليه

1439. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, “Musa υ had a lot of modesty and he was a person who would cover his body a lot. He had so much of modesty and shame that he would not let any part of his skin be exposed. On one occasion, some of the Bani Israa’eel wanted to give him difficulty and grief so they made it famous that there is a defect in his body, or he has leprosy or his testicles are enlarged. (When this talk spread), Allaah I intended to purify Hadhrat Musa υ of the defect that they are placing upon him.

Subsequently, one day, Hadhrat Musa υ went to a discreet place to bath, removed his clothes and placed them on a rock, so that rock took his clothes and moved. (Looking at this, in a state of utter confusion) he ran behind the rock saying, ‘O rock, give my clothes, o rock, give my clothes.’ Until Hadhrat Musa υ reached a crowd of the Bani Israa’eel. The crowd saw the naked body of Hadhrat Musa υ, and found him to be of the best body and a person without any defect. They then said, “By Allaah, there is no defect in the body of Musa υ" and Musa υ began to beat the rock using his staff. By Allaah, three or four or five marks came on the rock on account of the beating of Musa υ.” *[Bukhari, Muslim]*

mmm

The incident of Hadhrat Ayyoob υ

وعنه قال : قال رسول الله صلى الله عليه و سلم : " بينا أيوب يغتسل عريانا فخر عليه جراد من ذهب فجعل أيوب يحثي في ثوبه فناداه ربه : يا أيوب ألم أكن

أغنيتك عما ترى ؟ قال : بلى وعزتك ولكن لا غنى بي عن بركتك " . رواه البخاري

1440. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "Hadhrat Ayyoob υ was once bathing in a naked state when locusts of gold began to fall upon him. Hadhrat Ayyoob υ began to collect to the locusts and kept them in his clothing, so his Rabb said to him, "Ayyoob, have We not made you independent of that which you see? (i.e. I have showered so much gold on you that there is no need to gather these locusts). Hadhrat Ayyoob υ said, "Indeed, by Your honour, You have made me independent of it but I am never independent of the abundance of Your bounty and the showering of Your mercy." *[Bukhari]*

mmm

Do not think low of any Nabi

وعنه قال : استب رجل من المسلمين ورجل من اليهود . فقال المسلم : والذي اصطفى محمدا على العالمين . فقال اليهودي : والذي اصطفى موسى على العالمين . فرفع المسلم يده عند ذلك فلطم وجه اليهودي فذهب اليهودي إلى النبي صلى الله عليه و سلم فأخبره بما كان من أمره وأمر المسلم فدعا النبي صلى الله عليه و سلم المسلم فسأله عن ذلك فأخبره فقال النبي صلى الله عليه و سلم : " لا تخيروني على موسى فإن الناس يصعقون يوم القيامة فأصعق معهم فأكون أول من يفيق فإذا موسى باطش بجانب العرش فلا أدري كان فيمن صعق فأفاق قبلي أو كان فيمن استثنى الله."

1441. Hadhrat Abu Hurayrah τ narrates that (on one occasion) there was heated talk between a Muslim and a Jew, so the Muslim said, “By the Being Who granted Muhammad high status over the people of the universe.” In reply the Jew said, “By the Being Who granted Musa υ high status over the people of the universe.” Upon this, the Muslim lifted his hand on the Jew and slapped him on the cheek. The Jew came to Rasulullaah ε and mentioned the incident that took place between him and the Muslim. Rasulullaah ε called for the Muslim and investigated the matter from him. He explained everything. Rasulullaah ε said, “Do not give me virtue over Hadhrat Musa υ because on the day of Qiyaamat (when the trumpet is blown) when all the people will be unconscious and fall, then I shall fall unconscious with them, then I shall be the first person to gain consciousness but (when I gain consciousness then) I shall see Musa υ standing and holding the leg of the throne and I would not be able to say whether Musa υ was among those who were unconscious and whether his unconsciousness came to an end before mine or whether Allaah I exempted him from falling unconscious.”

One narration states, “And I cannot say that whether the unconsciousness of Musa υ upon Mount Toor will be reckoned with this unconsciousness (of the day of Qiyaamat) or whether he gained consciousness before me.”

(Then Rasulullaah ε said), “And I cannot say whether any person is better than Yunus bin Matta.” It is stated in the narration of Hadhrat Abu Sa’eed τ that Rasulullaah ε said, “Do not give preference to any Nabi over another.” *[Bukhari, Muslim]*

The words of the narration of Hadhrat Abu Hurayrah τ are, “Do not give preference to any among the Ambiyaa’ of Allaah.”

mmm

وفي رواية : " فلا أدري أحوسب بصعقة يوم الطور أو بعث قبلي ؟ ولا أقول : إن أحدا أفضل من يونس بن متى "

1442. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, “It is not appropriate that any person says that I am better than Yunus bin Matta υ.” *[Bukhari, Muslim]*

One narration of Bukhari states, “Whoever says that I am better than Yunus bin Matta has spoken a lie.”

mmm

The condition of the boy killed by Hadhrat Khadir υ

وعن أبي بن كعب قال : قال رسول الله صلى الله عليه و سلم : " إن الغلام الذي قتله الخضر طبع كافرا ولو عاش لأرهق أبويه طغيانا وكفرا " . متفق عليه

1443. Hadhrat Ubayy bin Ka’b τ narrates that Rasulullaah ε said, “The boy killed by Hadhrat Khadir υ was born in the condition that he chose disbelief and if he remained alive then definitely he would have got his parents involved in disbelief and rebellion.” *[Bukhari, Muslim]*

mmm

The reason for the name Khadir

وعن أبي هريرة عن النبي صلى الله عليه و سلم قال : " إنما سمي الخضر لأنه جلس على فروة بيضاء فإذا هي تهتز من خلفه خضراء " . رواه البخاري

1444. Hadhrat Abu Hurayrah τ narrates from Rasulullaah ε that he said, "The name 'Khadir' of Hadhrat Khadir υ (i.e. greenery) became famous for this reason that he was sitting on a dry and barren land when suddenly that land began moving in greenery and lush area." *[Bukhari]*

mmm

The debate between Hadhrat Moosa υ and the angel of death

وعنه قال : قال رسول الله صلى الله عليه و سلم : " جاء ملك الموت إلى موسى ابن عمران فقال له : أجب ربك " . قال : " فلطم موسى عين ملك الموت ففقأها " قال : " فرجع الملك إلى الله فقال : إنك أرسلتني إلى عبد لك لا يريد الموت وقد فقأ عيني " قال : " فرد الله إليه عينه وقال : ارجع إلى عبدي فقل : الحياة تريد ؟ فإن كنت تريد الحياة فضع يدك على متن ثور فما توارت يدك من شعرة فإنك تعيش بها سنة قال : ثم مه ؟ قال : ثم تموت . قال : فالآن من قريب رب أدنني من الأرض المقدسة رمية بحجر " . قال رسول الله صلى الله عليه و سلم : " والله لو أني عنده لأريتكم قبره إلى جنب الطريق عند الكثيب الأحمر " . متفق عليه

1445. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "The angel of death came to Hadhrat Musa υ and said, "Accept the message of your time from your Rabb." Rasulullaah ε said, "Hadhrat Musa υ slapped the angel of

death due to which his eye was swollen." Rasulullaah ε said, "The angel of death went back to the court of Allaah and said, "(Rabb), You have sent me to such a servant of yours who does not want to die and he also gave me a swollen eye." Rasulullaah ε said, "Allaah I remedied his eye and gave the command that go to My servant a second time and give him this message from Me that what, do you desire a long life? If you want a long life, then place your hand on the back of a bull, however many hairs there are under your hand, in lieu of every hair, there will be an increase of a year in your life. (The angel went back to Hadhrat Musa υ and gave him the message of Allaah I, so) he said, "What will happen after this long life?" the angel gave the reply from Allaah I, "Finally there will be death." Then Hadhrat Musa υ said, "(If the final result of this long life is death) then why does it not come today? (I am ready for death right now and I make this Du'aa' that) Beneficent Rabb, take me close to the holy land even though it is a stone's throw away." (After this) **Rasulullaah ε addressed the Sahabah and said, "If I was close to Bayt ul Muqaddas then I would show you the grave of Musa υ which is on the edge of a road, near a red hill."** *[Bukhari, Muslim]*

mmm

Qualities and conditions of a few Ambiyaa'

وعن جابر أن رسول الله صلى الله عليه و سلم قال : " عرض علي الأنبياء فإذا موسى ضرب من الرجال كأنه من رجال شنوءة ورأيت عيسى بن مريم فإذا أقرب من رأيت به شبها عروة بن مسعود ورأيت إبراهيم فإذا أقرب من رأيت به شبها صاحبكم - يعني نفسه - ورأيت جبريل فإذا أقرب من رأيت به شبها دحية بن خليفة " . رواه مسلم

1446. Hadhrat Jaabir τ narrates that Rasulullaah ε said, “When the Ambiyaa’ were brought before me, then I saw that Musa υ had a light body like he was a person of the tribe of Shanu’ah and I saw Hadhrat Isa υ, then from the people I have seen, he seems very similar to Urwah bin Mas’ood and I saw Hadhrat Ibraaheem υ, then from the people that I have seen, your friend, i.e. Muhammad ε is very similar to him and I saw Jibreel υ, then from the people that I saw, he is very similar to Dihya bin Khalifa.”

[Muslim]

mmm

وعن ابن عباس عن النبي صلى الله عليه و سلم قال : " رأيت ليلة أسري بي موسى رجلا آدم طوالا جعدا كأنه شنوءة ورأيت رجلا مربوع الخلق إلى الحمرة والبياض سبط الرأس ورأيت مالكا خازن النار والدجال في آيات أراهن الله إياه فلا تكن في مرية من لقائه " . متفق عليه

1447. Hadhrat Ibn Abbaas τ narrates from Rasulullaah ε that he said, “I saw Musa υ on the night of Me’raaj that he had a wheat complexion and he was tall, his hair was curly and (in terms of his body) he looked like a person of the Shanu’ah tribe and I saw Isa υ that he was a person of moderate height (not very tall or short, nor very fat or thin), his complexion was reddish white and the hair on his head was straight (i.e. not curly) and I also saw the doorkeeper of Jahannam and Dajjaal.”

The seeing of all of them of Rasulullaah ε was from the signs of the power of Allaah that Allaah I showed him (on the night of Me’raaj). Therefore, (those who read and listen to this Hadith), there is no doubt that Rasulullaah ε saw all of them and met all of them.” *[Bukhari]*

mmm

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " ليلة أسري بي لقيت موسى - فنعته - : فإذا رجل مضطرب رجل الشعر كأنه من رجال شنوءة ولقيت عيسى ربعة أحمر كأنما خرج من ديماس - يعني الحمام - ورأيت إبراهيم وأنا أشبه ولده به " قال : " فأتيت بإناءين : أحدهما لبن والآخر فيه خمر . فقيل لي : خذ أيهما شئت . فأخذت اللبن فشربته فقيل لي : هديت الفطرة أما أنك لو أخذت الخمر غوت أمتك " . متفق عليه

1448. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "I met Hadhrat Musa υ on the night of Me'raaj." After this he described the features of Hadhrat Musa υ, "He was tall, had a light body, his hair was curly and it seemed as though he was a person of the Shanu'ah tribe. I also met Hadhrat Isa υ, he was of moderate height and his complexion was red and it seemed as though he just bathed and came out of the bathroom. And Hadhrat Ibraaheem υ I saw in this condition that I am the most similar to him from his progeny.

Then two utensils were presented to me, in one of them was milk and the other had wine. It was said to me that take whichever one you want. I took the utensil of milk and drank it. Then it was said to me (i.e. the angels said) you have been shown the natural path, if you drank wine, your Ummah would have gone astray." *[Bukhari, Muslim]*

mmm

وعن ابن عباس قال : سرنا مع رسول الله صلى الله عليه و سلم بين مكة والمدينة فمررنا بواد فقال : " أي واد هذا ؟ " . فقالوا : وادي الأزرق . قال : " كأني أنظر إلى موسى " فذكر من لونه وشعره شيئا واضعا أصبعيه في أذنيه له جؤار إلى الله بالتلبية مارا بهذا الوادي " . قال : ثم سرنا حتى أتينا على ثنية . فقال : " أي ثنية هذه ؟ " قالوا : هرشى - أو لفت - . فقال : " كأني أنظر إلى يونس على ناقة حمراء عليه جبة صوف خطام ناقته خلبة مارا بهذا الوادي ملبيا " رواه مسلم

1449. Hadhrat Ibn Abbaas τ narrates that on a journey between Makkah and Madinah we were with Rasulullaah ε. When we passed a jungle he asked, "What jungle is this?" we said, "This is the valley of Azraq." Rasulullaah ε said, "It is as though I see Musa υ." Then he mentioned the complexion and the hair of Musa υ (that he had a wheatish complexion and curly hair and) he had his fingers in his ears and he was crying and pleading and was reciting the Talbiyah loudly passing the jungle (like a Muhrim who will walk with total helplessness saying 'Labbayk' going to the Haram)."

Hadhrat Ibn Abbaas τ says that after this, passing by this, we went forward and entered a valley so Rasulullaah ε asked, "What valley and mountain is this?" the people said, "This is the Harsha Mountain or the Lift Mountain." He said, "It is as though I see Yunus υ mounted upon a red camel wearing a thick woollen robe, the bridle of his camel was of date palm fibre and he was saying 'Labbayk' and passing the valley." *[Muslim]*

mmm

Hadhrat Dawud υ

وعن أبي هريرة عن النبي صلى الله عليه و سلم قال : " خفف على داود القرآن فكان يأمر بدوابه فتسرح فيقرأ القرآن قبل أن تسرح دوابه ولا يأكل إلا من عمل يديه " . رواه البخاري

1450. Hadhrat Abu Hurayrah τ narrates from Rasulullaah ε that he said, "The recitation of the Zaboor was made easy for Hadhrat Dawud υ. Subsequently, he would command the reins of his animal to be pulled and **before the reins could be pulled, he would complete the recitation of**

the Zaboor and Hadhrat Dawood υ would eat of the earning of his hands." *[Bukhari]*

mmm

The intelligence of Hadhrat Sulayman υ

وعنه عن النبي صلى الله عليه و سلم قال : " كانت امرأتان معهما ابناهما جاء الذئب فذهب بابن إحداهما فقالت صاحبتها : إنما ذهب بابنك . وقالت الأخرى : إنما ذهب بابنك فتحاكما إلى داود فقضى به للكبرى فخرجتا على سليمان بن داود فأخبرتاه فقال : ائتوني بالسكين أشقه بينكما . فقالت الصغرى : لا تفعل يرحمك الله هو ابنها فقضى به للصغرى " متفق عليه

1451. Hadhrat Abu Hurayrah τ narrates from Rasulullaah ε that he said, "There were two women and both of them had their two sons (i.e. each one had their son with them) when suddenly a wolf came and took away the son of one woman (now they began arguing amongst themselves), one said, "The child that the wolf took was yours." The second woman said, "No, it was your child." Finally they both took their case to Hadhrat Dawud υ and Hadhrat Dawud υ decided in favour of the older woman.

The two women then went to Hadhrat Sulayman υ and told him (of the case and the decision of Hadhrat Dawud υ). Hadhrat Sulayman υ understood the delicacy of the situation and the confusion of it and said, "Take a knife, I shall divide this child in half amongst the women." The younger woman said, "May Allaah have mercy on you, do not do this, let the child be for the elder woman, it is hers." (Looking at this) Hadhrat Sulayman υ decided in favour of the young woman and classified it her child." *[Bukhari, Muslim]*

mmm

An incident of Hadhrat Sulaymaan υ

وعنه قال : قال رسول الله صلى الله عليه و سلم : " قال سليمان : لأطوفن الليلة على تسعين امرأة - وفي رواية : بمائة امرأة - كلهن تأتي بفارس يجاهد في سبيل الله . فقال له الملك : قل إن شاء الله . فلم يقل ونسي فطاف عليهن فلم تحمل منهن إلا امرأة واحدة جاءت بشق رجل وأيم الذي نفس محمد بيده لو قال : إن شاء الله لجاهدوا في سبيل الله فرسانا أجمعون " . متفق عليه

1452. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "(One day) Hadhrat Sulayman υ said, "Tonight, I will go to 90 wives of mine," one narration states that "with 100 wives of mine I shall have relations and every wife will give birth to a rider (brave man) that will wage Jihaad in the path of Allaah." The angels said to him, "Say 'Insha Allaah'." However, Hadhrat Sulayman υ forgot to say 'Insha Allaah'. He then had relations with his wives and only one of them became pregnant and she too gave birth to a deformed baby. By the Being in Whose control is my life, if Hadhrat Sulayman υ said 'Insha Allaah', then definitely from every woman a child would have been born and they would have all waged Jihaad in the path of Allaah and they would have been riders." *[Bukhari, Muslim]*

mmm

Hadhrat Zakariyya υ was a carpenter

وعنه أن رسول الله صلى الله عليه و سلم قال : " كان زكرياء نجارا " . رواه مسلم

1453. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "Zakariyya υ was a carpenter."

[Muslim]

The religion of all the Ambiyaa' is the same, the Shari'ah's were different

وعنه قال : قال رسول الله صلى الله عليه و سلم : " أنا أولى الناس بعيسى بن مريم في الأولى والآخرة الأنبياء إخوة من علات وأمهاتهم شتى ودينهم واحد وليس بيننا نبي " . متفق عليه

1454. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "I am the closest to Hadhrat Isa υ in the world and in the Aakhirat and all the Ambiyaa' are consanguine brothers, having one father and different mothers. The Deen of all of them is the same and between us (between Hadhrat Isa υ and I) there was no Nabi." *[Bukhari, Muslim]*

mmm

The special virtue of Hadhrat Isa υ

وعنه قال : قال رسول الله صلى الله عليه و سلم : " كل بني آدم يطعن الشيطان في جنبيه بأصبعيه حين يولد غير عيسى بن مريم ذهب يطعن فطعن في الحجاب " . متفق عليه

1455. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "Whenever a human being is born, then Shaytaan presses his fingers into both his sides but Isa bin Maryam was protected. Shaytaan went to poke his side, but (instead of the side), he poked into the veil." (i.e. the membrane covering the child). *[Bukhari, Muslim]*

mmm

A few excelling women

وعن أبي موسى عن النبي صلى الله عليه و سلم قال : " كمل من الرجال كثير ولم يكمل من النساء إلا مريم بنت عمران وآسية امرأة فرعون وفضل عائشة على النساء كفضل الثريد على سائر الطعام " . متفق عليه

1456. Hadhrat Abu Musa τ narrates that Rasulullaah ε said, "Many complete men were born **but no complete woman was born except Maryam bint Imran and Asiya the wife of Fir'awn.** Also, Ayesha has a virtue over all women like Thareed has a virtue over all foods." *[Bukhari, Muslim]*

mmm

Where was Allaah I before creating the creation?

عن أبي رزين قال : قلت : يا رسول الله أين ربنا قبل أن يخلق خلقه ؟ قال : " كان في عماء ما تحته هواء وما فوقه هواء وخلق عرشه على الماء " . رواه الترمذي وقال : قال يزيد بن هارون : العماء : أي ليس معه شيء

1457. Hadhrat Abu Razeen τ narrates that he said, “O Rasul of Allaah, where was our Rabb before creating the creation?” Rasulullaah ε said, “He was in ‘Amaa’, there was no air beneath Him or above Him and His throne was created on water.” *[Tirmidhi]*

mmm

The greatness and loftiness of Allaah I

وعن العباس بن عبد المطلب زعم أنه كان جالسا في البطحاء في عصابة ورسول الله صلى الله عليه و سلم جالس فيهم فمرت سحابة فنظروا إليها فقال رسول الله صلى الله عليه و سلم : " ما تسمون هذه ؟ " . قالوا : السحاب . قال : " والمزن ؟ " قالوا : والمزن . قال : " والعنان ؟ " قالوا : والعنان . قال : " هل تدرون ما بعد مابين السماء والأرض ؟ " قالوا : لا ندري . قال : " إن بعد ما بينهما إما واحدة وإما اثنتان أو ثلاث وسبعون سنة والسماء التي فوقها كذلك " حتى عد سبع سماوات . ثم " فوق السماء السابعة بحر بين أعلاه وأسفله ما بين سماء إلى سماء ثم فوق ذلك ثمانية أو عال بين أظلافهن ووركهن مثل ما بين سماء إلى سماء ثم على ظهورهن العرش بين أسفله وأعلاه ما بين سماء إلى سماء ثم الله فوق ذلك " . رواه الترمذي وأبو داود

1458. Hadhrat Abbaas bin Abdul Muttalib τ narrates that (one day) he was sitting with a group of people in Bathaa of Makkah and Rasulullaah ε was sitting amongst them when suddenly a piece of cloud passed. People began to look at it. Rasulullaah ε asked them, “What do you call this cloud?” they replied, “Sahaab.” Rasulullaah ε said, “Is it also called ‘Muzn’? they replied, “Yes, it is also called ‘Inaan?” after this he said, “Do you know, what is the distance between the earth and the sky?” they replied, “We do not know.” Rasulullaah ε said, “The distance between the earth and the sky is 71 years or 72 years or 73 years and the second sky which is above the first sky, the distance between them is the same.”

Similarly, Rasulullaah ε mentioned the seven skies (that every sky has a distance of 70 or more years between them), then there is a great ocean above the seventh sky, between the bottom level and the top level of the ocean is this same distance as is between one sky and the next. Above this ocean are 8 angels that are like mountain goats, between their hooves and hips is this same distance as is between one sky

and the next. Then the 'Arsh of Allaah is upon the backs of these angels, between the lower part and the upper part is this same distance as is between one sky and the next and above the 'Arsh is Allaah I." *[Tirmidhi, Abu Dawud]*

mmm

وعن جبير بن مطعم قال : أتى رسول الله صلى الله عليه و سلم أعرابي فقال : جهدت الأنفس وجاع العيال ونهكت الأموال وهلكت الأنعام فاستسق الله لنا فإنا نستشفع بك على الله نستشفع بالله عليك . فقال النبي صلى الله عليه و سلم : " سبحان الله سبحان الله " . فما زال يسبح حتى عرف ذلك في وجوه أصحابه ثم قال : " ويحك إنه لا يستشفع بالله على أحد شأن الله أعظم من ذلك ويحك أتدري ما الله ؟ إن عرشه على سماواته لهكذا " وقال بأصابعه مثل القبة عليه " وإنه ليئط أطيط الرحل بالراكب " رواه أبو داود

1459. Hadhrat Jubayr bin Mut'im τ narrates that (one day) a Bedouin came to Rasulullaah ε and said, "(Due to drought) the lives of men have fallen prey to drought, families and children are hungry, wealth and provision is being destroyed, livestock are dying. Therefore, ask Allaah I for rain for us, we make you an intercede and means before Allaah and we make Allaah an intercede and means before you.

Rasulullaah ε heard this and said, "The Being of Allaah is pure, the Being of Allaah is pure." He continuously mentioned the purity of Allaah to the extent that the effect of unhappiness on the faces of the companions was felt. Then Rasulullaah ε said, "Regret be upon you, no one is made an interceder and means before Allaah. Undoubtedly the Being of Allaah is above this that He is made a means before someone. May your boat drown, do you not know what is the greatness and grandeur of Allaah? The reality is that His 'Arsh encompasses His skies like this,"Saying this, he made

his palm like a dome over his palm (i.e. he made a dome using his fingers and encompassed the palm, that like this, the ‘Arsh of Allaah I encompasses the earth and the skies). “And despite the ‘Arsh being so wide, it makes a sound like the sound of a saddle of a camel under a rider.” *[Abu Dawud]*

mmm

The condition of the angels holding the throne

وعن جابر بن عبد الله عن رسول الله صلى الله عليه و سلم قال : " أذن لي أن أحدث عن ملك من ملائكة الله من حملة العرش أن ما بين شحمة أذنيه إلى عاتقيه مسيرة سبعمائة عام " . رواه أبو داود

1460. Hadhrat Jaabir bin Abdullaah τ narrates from Rasulullaah ε that he said, “I have been permitted to explain the condition of an angel among the angels of Allaah who is holding up the throne, the distance between the earlobe and the shoulder of this angel is 700 years.” *[Abu Dawud]*

mmm

The condition of Hadhrat Jibreel υ and Hadhrat Israafeel υ

وعن زرارة بن أوفى أن رسول الله صلى الله عليه و سلم قال لجبريل : " هل رأيت ربك ؟ فانتفض جبريل وقال : يا محمد إن بيني وبينه سبعين حجابا من نور لو دنوت من بعضها لاحترقت " . هكذا في " المصابيح "

1461. Hadhrat Zurara bin Aufa τ narrates that Rasulullaah ε asked Hadhrat Jibreel υ, “Have you seen your Rabb?” Hadhrat Jibreel υ began to shiver. He then said, “Muhammad, there are 70 veils of light between myself and Allaah I. If I go forward, near to any of these veils, I shall burn.” *[Masaabeeh]*

mmm

وعن ابن عباس قال : قال رسول الله صلى الله عليه و سلم : " إن الله خلق إسرافيل منذ يوم خلقه صافا قدميه لا يرفع بصره بينه وبين الرب تبارك وتعالى سبعون نورا ما منها من نور يدنو منه إلا احترق " . رواه الترمذي وصححه

1462. Hadhrat Ibn Abbaas τ narrates that Rasulullaah ε said, “From the time that Allaah I created Hadhrat Israafeel υ, from that time he is standing with his wings aligned, he does not even lift his gaze, there are 70 veils of light between him and Allaah I, if Israafeel υ reaches close to any veil of light, he will burn.” *[Tirmidhi]*

mmm

The virtue of man over the angels

وعن جابر أن النبي صلى الله عليه و سلم قال : " لما خلق الله آدم وذريته قالت : الملائكة : يا رب خلقتهم يأكلون ويشربون وينكحون ويركبون فاجعل لهم الدنيا ولنا الآخرة . قال الله تعالى : لا أجعل من خلقته بيدي ونفخت فيه من روحي كمن قلت له : كن فكان " . رواه البيهقي في " شعب الإيمان "

1463. Hadhrat Jaabir τ narrates that Rasulullaah ε said, “When Allaah I created Aadam and his progeny, he then said to the angels, ‘Rabb, You have created such a creation that

eats and drinks and weds and mounts (various animals). So it is our request that the world be given to this creation and the Aakhirat be given to us.' Allaah I said, "The creation that I have created with My hands and I blew of My soul into it can never be equal to that creation which was created by My saying, 'Be.'" *[Bayhaqi]*

mmm

The complete believers are better than some angels

عن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " المؤمن أكرم على الله من بعض ملائكته " . رواه ابن ماجه

1464. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, **"(A complete) believer is more virtuous and loftier than some of the angels before Allaah I."** *[Ibn Maajah]*

mmm

Creating the creation

وعنه قال : أخذ رسول الله صلى الله عليه و سلم بيدي فقال : " خلق الله البرية يوم السبت وخلق فيها الجبال يوم الأحد وخلق الشجر يوم الاثنين وخلق المكروه يوم الثلاثاء وخلق النور يوم الأربعاء وبث فيها الدواب يوم الخميس وخلق آدم بعد العصر من يوم الجمعة في آخر الخلق وآخر ساعة من النهار فيما بين العصر إلى الليل " . رواه مسلم

1465. Hadhrat Abu Hurayrah τ narrates that (one day) Rasulullaah ε caught my hand and said, "Allaah I created the earth on a Saturday, He created mountains on this earth on a Sunday, the trees were created on Monday, disliked things were created on Tuesday, **light was created on Wednesday,** the animals were spread on earth on Thursday and Aadam υ was created on a Friday after Asr and this final creation was brought about during the final part of the day after Asr between Asr and the night." *[Muslim]*

mmm

The wideness of the knowledge, power and kingdom of Allaah I

وعنه قال : بينما نبي الله صلى الله عليه و سلم جالس وأصحابه إذ أتى عليهم سحاب فقال نبي الله صلى الله عليه و سلم : " هل تدرون ما هذا ؟ " . قالوا : الله ورسوله أعلم . قال : " هذه العنان هذه روايا الأرض يسوقها الله إلى قوم لا يشكرونه ولا يدعونه " . ثم قال : " هل تدرون من فوقكم ؟ " قالوا : الله ورسوله أعلم . قال : " فإنها الرقيع سقف محفوظ وموج مكفوف " . ثم قال : " هل تدرون ما بينكم وبينها ؟ " قالوا : الله ورسوله أعلم . قال : " بينكم وبينها خمسمائة عام " ثم قال : " هل تدرون ما فوق ذلك ؟ " . قالوا : الله ورسوله أعلم . قال : " سماءان بعد ما بينهما خمسمائة سنة " . ثم قال كذلك حتى عد سبع سماوات " ما بين كل سماءين ما بين السماء والأرض " . ثم قال : " هل تدرون ما فوق ذلك ؟ " قالوا : الله ورسوله أعلم . قال : " إن فوق ذلك العرش وبينه وبين السماء بعد ما بين السماءين " . ثم قال : " هل تدرون ما تحت ذلك ؟ " . قالوا : الله ورسوله أعلم . قال : " إن تحتها أرضا أخرى بينهما مسيرة خمسمائة سنة " . حتى عد سبع أرضين بين كل أرضين مسيرة خمسمائة سنة " قال : " والذي نفس محمد بيده لو أنكم دليتم بحبل إلى الأرض السفلى لهبط على الله " ثم قرأ (هو الأول والآخر والظاهر والباطن وهو بكل شيء عليم) رواه أحمد والترمذي . وقال الترمذي : قراءة رسول الله صلى الله عليه و سلم الآية تدل على أنه أراد الهبط على علم الله وقدرته وسلطانه وعلم الله وقدرته وسلطانه في كل مكان وهو على العرش كما وصف نفسه في كتابه

1466. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε and the companions were sitting when a piece of cloud passed. He asked the companions, “Do you know what is this?” the companions replied, “Allaah and His Rasul know best.” Rasulullaah ε said, “This is a cloud and this cloud has water which Allaah I takes towards those people who are not grateful to Him or call out to Him.” He then said, “Do you know what is above you?” the companions replied, “Allaah and His Rasul know best.” Rasulullaah ε said, “Above you is the sky of the world which is a protected roof and wave that does not fall. He then said, “Do you know the distance between you and the sky?” the companions replied, “Allaah

and His Rasul know best.” Rasulullaah ε said, “There is a distance of 500 years between you and the sky.” He then said, “Do you know what is above the sky of the world?” the companions replied, “Allaah and His Rasul know best.” Rasulullaah ε said, “After this sky, is another sky and between these skies is a distance of 500 years.”

In this way he carried on until he counted seven skies and said that the distance between each sky and the next is the distance between the earth and the sky (i.e. 500 years). After this he said, “Do you know what is above the last sky?” the companions replied, “Allaah and His Rasul know best.” Rasulullaah ε said, “Above the 7th and last sky is the ‘Arsh of Allaah and between the ‘Arsh and the sky beneath it there is a distance as is that between two skies.”

He then said, “Do you know what is below you?” the companions replied, “Allaah and His Rasul know best.” Rasulullaah ε said, “The earth.” He then said, “Do you know what is beneath that?” the companions replied, “Allaah and His Rasul know best.” Rasulullaah ε said, “There is another earth below it and between the two earths is a distance of 500 years.” In this way he counted 7 earths and said that between each earth and the next there is a distance of 500 years. He then said, “By the being in Whose control is my life, if you have to hang a rope from the lowest earth it will fall upon Allaah.”

After this Rasulullaah ε recited this verse (as proof), ‘He Allaah is the First, the Last and Apparent and Hidden and He is aware of everything.’ *[Ahmad, Tirmidhi]*

Imam Tirmidhi rahimahullaah said that reciting this verse recited points out that ‘the rope will fall upon Allaah’ means

that it falls upon the knowledge, power, working and overpowering quality of Allaah (i.e. the effect of these qualities are everywhere, otherwise these true qualities are not confined to place) and Allaah I is on the ‘Arsh just as Allaah I explains His quality in His book, (الرحمن على العرش استوى).

mmm

The height of Hadhrat Aadam υ

وعنه أن رسول الله صلى الله عليه و سلم قال : " كان طول آدم ستين ذراعا في سبع أذرع عرضا "

1467. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, “The height of Hadhrat Aadam υ was 60 Dhiraa’ long and 7 Dhiraa’ wide.” *[Ahmad]* (Dhiraa’ is the distance between the fingertip and the elbow – Translator)

mmm

The number of Rasuls and Nabis

وعن أبي ذر قال : قلت : يا رسول الله أي الأنبياء كان أول ؟ قال : " آدم " . قلت : يا رسول الله ونبي كان ؟ قال : " نعم نبي مكلم " . قلت : يا رسول الله كم المرسلون ؟ قال : " ثلاثمائة وبضع عشر جما غفيرا " وفي رواية عن أبي أمامة قال أبو ذر : قلت يا رسول الله كم وفاء عدة الأنبياء ؟ قال : " مائة ألف وأربعة وعشرون ألفا الرسل من ذلك ثلاثمائة وخمسة عشر جما غفيرا "

1468. Hadhrat Abu Dhar τ narrates that he said, “O Rasul of Allaah, who was the first Nabi?” Rasulullaah ε said, “Hadhrat Aadam υ.” I then asked, “Was Hadhrat Aadam υ a Nabi?” he said, “Yes, he was a Nabi upon whom the words and scripture of Allaah came.” After this I asked, **“O Rasul of Allaah, How many Rasuls were there from the**

Ambiyaa'?" Rasulullaah ε said, "Just more than 310 which is a sufficiently large amount."

It comes in one narration from Hadhrat Abu Umamah that Hadhrat Abu Dhar τ said, "I said, "O Rasul of Allaah, what is the total number of Ambiyaa'?" **Rasulullaah ε said, "124000, 315 from them were Rasuls which is sufficiently large number."** *[Ahmad]*

mmm

News of something can never be like looking at it

وعن ابن عباس قال : قال رسول الله صلى الله عليه و سلم : " ليس الخبر كالمعاينة إن الله تعالى أخبر موسى بما صنع قومه في العجل فلم يلق الألواح فلما عاين ما صنعوا ألقى الألواح فانكسرت . روى الأحاديث الثلاثة أحمد

1469. Hadhrat Ibn Abbaas τ narrates that Rasulullaah ε said, **"News of something can never be like looking at it**. Subsequently, Allaah I informed Hadhrat Musa υ regarding the practice of his nation regarding worshipping the calf so he did not throw down the tablets but when he returned to his nation and he saw the practice of his nation personally then he threw the tablets down and they broke."

[Ahmad]

mmm

Virtues of the guide of the Ambiyaa-Messengers ε

The family honour of Rasulullaah ε

عن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " بعثت من خير قرون بني آدم قرنا فقرنا حتى كنت من القرن الذي كنت منه " . رواه البخاري

1470. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "I was sent from the best nation, I moved from one era to the next until I was born in this era."

[Bukhari]

mmm

وعن واثلة بن الأسقع قال : سمعت رسول الله صلى الله عليه و سلم يقول : " إن الله اصطفى كنانة من ولد إسماعيل واصطفى قريشا من كنانة واصطفى من قريش بني هاشم واصطفاني من بني هاشم " . رواه مسلم وفي رواية للترمذي : " إن الله اصطفى من ولد إبراهيم إسماعيل واصطفى من ولد إسماعيل بني كنانة "

1471. Hadhrat Waathila bin Asqa' τ narrates that he heard Rasulullaah ε saying, "Allaah I chose Kinaanah from the progeny of Hadhrat Ismaaeel υ and He chose the Quraysh from the progeny of Kinanah and He chose Banu Hashim from the progeny of the Quraysh and He chose me from the Banu Hashim." *[Muslim]* the narration of Tirmidhi says that Allaah I chose Hadhrat Ismaaeel υ from the progeny of Hadhrat Ibraaheem υ and He chose Banu Kinanah from the progeny of Hadhrat Ismaaeel υ."

mmm

The special virtues of Rasulullaah ε

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : أنا سيد ولد آدم يوم القيامة وأول من ينشق عنه القبر وأول شافع وأول مشفع " . رواه مسلم

1472. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "On the Day of Qiyaamat I shall be the chief of all the progeny of Aadam and I shall get up from the grave first. Also, I shall be the first to intercede and **my intercession will be accepted first."** *[Muslim]*

mmm

وعن أنس قال : قال رسول الله صلى الله عليه و سلم : " أنا أكثر الأنبياء تبعا يوم القيامة وأنا أول من يقرع باب الجنة " . رواه مسلم

1473. Hadhrat Anas τ narrates that Rasulullaah ε said, “On the day of Qiyaamat, my followers will number the most from the followers of the other Ambiyaa-Messengers and the first person who will knock at the door of Jannah will also be me.” *[Muslim]*

mmm

وعنه قال : قال رسول الله صلى الله عليه و سلم : " آتي باب الجنة يوم القيامة فأستفتح فيقول الخازن : من أنت ؟ فأقول : محمد . فيقول : بك أمرت أن لاأفتح لأحد قبلك " . رواه مسلم

1474. Hadhrat Anas τ narrates that Rasulullaah ε said, “On the day of Qiyaamat I shall come to the door of Jannah and get it opened, so the doorkeeper of Jannah will ask, “Who are you?” I shall say, “It is Muhammad.” The doorkeeper will then say, “I was commanded not to open the door for anyone before you.” *[Muslim]*

mmm

وعنه قال : قال رسول الله صلى الله عليه و سلم : " أنا أول شفيع في الجنة لم يصدق نبي من الأنبياء ما صدقت وإن من الأنبياء نبيا ما صدقه من أمته إلا رجل واحد " . رواه مسلم

1475. Hadhrat Anas τ narrates that Rasulullaah ε said, “I shall be the first person to intercede in Jannah and the amount I was verified compared to the previous Ambiyaa’, none among them was verified (i.e. those who verify me and believe in me are the most in number) and from the Ambiyaa’, such a Nabi passed who was verified by only one person.” *[Muslim]*

mmm

Rasulullaah ε is the final brick in the building of Nubuwwah

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " مثلي ومثل الأنبياء كمثل قصر أحسن بنيانه ترك منه موضع لبنة فطاف النظار يتعجبون من حسن بنيانه إلا موضع تلك اللبنة فكنت أنا سددت موضع اللبنة ختم بي البنيان وختم بي الرسل " . وفي رواية : " فأنا اللبنة وأنا خاتم النبيين " . متفق عليه

1476. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "My condition and that of the other Ambiyaa' is like that palace whose building is very grand but the place of one brick was left. Then when those who see it moved around it, then they are astonished at the grandeur of the building and its good condition but they look at the place of that brick and are astonished. **So I fill the place of that brick, through me the palace of Nubuwwah has been completed and the chain of Ambiyaa-Messengers has been completed upon me."**

One narration states that I am the brick (the final one of the palace of Nubuwwah) and I complete the chain of the Ambiyaa'." *[Bukhari, Muslim]*

mmm

The greatest miracle is the Qur'aan

وعنه قال : قال رسول الله صلى الله عليه و سلم : " ما من الأنبياء من نبي إلا قد أعطي من الآيات ما مثله آمن عليه البشر وإنما كان الذي أوتيت وحيا أوحى الله إلي وأرجو أن أكون أكثرهم تابعا يوم القيامة " . متفق عليه

1477. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "Every Nabi among the Ambiyaa' were given such miracles, which if the people of this time had to see, they would bring Imaan (i.e. besides me, the miracles of the Ambiyaa' were specific for their time) and **the miracle given to me is the revelation of Allaah which He sent upon me (and that will remain forever).** And based on this, I have conviction that on the day of Qiyaamat, the number of those who believe in me will be more than the believers in the other Ambiyaa'." *[Bukhari, Muslim]*

mmm

A few specialties of Rasulullaah ε

وعن جابر قال : قال رسول الله صلى الله عليه و سلم : " أعطيت خمسا لم يعطهن أحد قبلي : نصرت بالرعب مسيرة شهر وجعلت لي الأرض مسجدا وطهورا فأيما رجل من أمتي أدركته الصلاة فليصل وأحلت لي المغانم ولم تحل لأحد قبلي وأعطيت الشفاعة وكان النبي يبعث إلى قومه خاصة وبعثت إلى الناس عامة " . متفق عليه

1478. Hadhrat Jaabir τ narrates that Rasulullaah ε said, "I have been given five things that were not given to any Nabi before me; I have been helped through awe that has an effect for a distance of one month, the entire world has been made a Masjid for me and a purifier, subsequently, whichever person of my Ummah (upon whom Salaah is compulsory), wherever he finds the time of Salaah (if there is

no water, he should make Tayammum) and perform Salaah, booty has been made permissible for me and it was not permitted for anyone before me, I have been granted the great intercession and every Nabi before me was sent specifically to his nation when I have been sent to the people of the whole world." *[Bukhari, Muslim]*

mmm

وعن أبي هريرة أن رسول الله صلى الله عليه و سلم قال : " فضلت على الأنبياء بست : أعطيت جوامع الكلم ونصرت بالرعب وأحلت لي الغنائم وجعلت لي الأرض مسجدا وطهورا وأرسلت إلى الخلق كافة وختم بي النبيون " . رواه مسلم

1479. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "I have been granted virtue over the other Ambiyaa' on account of six things; I have been granted comprehensive speech, I have been helped through awe, booty has been made permissible for me, the entire world has been made a Masjid and a purifier for me, I have been made a Nabi and have been sent to the entire creation and the chain of Ambiyaa' has been completed upon me." *[Muslim]*

mmm

وعنه أن رسول الله صلى الله عليه و سلم قال : " بعثت بجوامع الكلم ونصرت بالرعب وبينا أنا نائم رأيتني أوتيت بمفاتيح خزائن الأرض فوضعت في يدي " متفق عليه

1480. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, **"I have been sent with comprehensive speech,** I have been helped with awe and (one day) when I was sleeping, I saw in a dream that the keys to the treasure of the earth was brought to me and it was placed in my hands."

[Bukhari, Muslim]

mmm

The bounties of Allaah upon Rasulullaah ε and upon his Ummah

وعن ثوبان قال : قال رسول الله صلى الله عليه و سلم : " إن الله زوى لي الأرض فرأيت مشارقها ومغاربها وإن أمتي سيبلغ ملكها ما زوي لي منها وأعطيت الكنزين: الأحمر والأبيض وإني سألت ربي لأمتي أن لا يهلكها بسنة عامة وأن لا يسلط عليهم عدوا من سوى أنفسهم فيستبيح بيضتهم وإن ربي قال : يا محمد إذا قضيت قضاء فإنه لا يرد وإني أعطيتك لأمتك أن لا أهلكهم بسنة عامة وأن لا أسلط عليهم عدوا سوى أنفسهم فيستبيح بيضتهم ولو اجتمع عليهم من بأقطارها حتى يكون بعضهم يهلك بعضا ويسبي بعضهم بعضا " . رواه مسلم

1481. Hadhrat Thaubaan τ narrates that Rasulullaah ε said, “Allaah I made the earth small for me (i.e. he made it small, equal to a palm and showed it to me). Subsequently, I saw the world from east to west and soon my Ummah will be granted kingdom over all these places that have been made small and was shown to me and **I have been granted two treasures of red and white (i.e. the treasures of Kisra and Qaysar).** Also, I requested my Rabb that He should not destroy my Ummah through a general plague and He should not set over (a non Muslim enemy) the Muslims of my Ummah that will take control of their localities. Subsequently, my Rabb said, “O Muhammad, when I decide on a matter then it is not changed, so I decide for your Ummah this decision that the Muslims will not be destroyed in a general plague. An enemy other than them will not be set upon them that will take control of their territory. **However, the Muslims will definitely kill each other and they will also imprison each other.”** *[Muslim]*

mmm

Three Du’aas of Rasulullaah ε

وعن سعد أن رسول الله صلى الله عليه و سلم مر بمسجد بني معاوية دخل فركع فيه ركعتين وصلينا معه ودعا ربه طويلا ثم انصرف فقال : " سألت ربي ثلاثا فأعطاني ثنتين ومنعني واحدة سألت ربي أن لا يهلك أمتي بالسنة فأعطانيها وسألته أن لا يهلك أمتي بالغرق فأعطانيها وسألته أن لا يجعل بأسهم بينهم فمنعنيها " . رواه مسلم

1482. Hadhrat Sa’d τ narrates that (one day) Rasulullaah ε passed nearby the Masjid of Banu Mu’awiyah so he went into the Masjid and performed 2 Rak’at of Salaah there. We were together with him in this Salaah. (After Salaah), Rasulullaah ε made a long Du’aa’ to his Rabb (i.e. he remained engaged in Du’aa’ for a long time). Then when he completed Salaah and Du’aa’, he turned to us and said, “I asked three things from my Rabb; two things have been given to me and one thing has been refused. One request I made was that my Ummah should not be destroyed in a **general plague,** this request was accepted. The second request I made was that my Ummah should not be destroyed by **drowning** (i.e. just as the nation of Fir’awn was destroyed by drowning or the nation of Nuh υ were destroyed in the flood waters. Similarly, my entire Ummah should not be destroyed all at once by floods) and this request of mine was also accepted. The third request was that the people of my Ummah should not **fight amongst themselves** (i.e. Muslims should not fight amongst themselves and combat each other) but this request of mines was not accepted.” *[Muslim]*

mmm

The qualities of Rasulullaah ε in the Tauraat

وعن عطاء بن يسار قال : لقيت عبد الله بن عمرو بن العاص قلت : أخبرني عن صفة رسول الله صلى الله عليه و سلم في التوراة قال : أجل والله إنه لموصوف ببعض صفته في القرآن : (يا أيها النبي إنا أرسلناك شاهدا ومبشرا ونذيرا) وحرزا للأميين أنت بعدي ورسولي سميتك المتوكل ليس بفظ ولا غليظ ولا سخاب في الأسواق ولا يدفع بالسيئة السيئة ولكن يعفو ويغفر ولن يقبضه الله حتى يقيم به الملة العوجاء بأن يقولوا : لا إله إلا الله ويفتح بها أعينا عميا وآذانا صما وقلوبا غلفا . رواه البخاري

1483. Hadhrat Ata' bin Yasaar narrates that he met Hadhrat Abdullaah bin Amr bin Aas τ and said to him, "Tell me of some qualities and specialties of Rasulullaah ε that are mentioned in the Tauraat." Hadhrat Abdullaah τ said, "I shall definitely tell you. By Allaah, the qualities and specialties of Rasulullaah ε mentioned in the Qur'aan are in the Tauraat (and they are) O Nabi, We have made you a witness to the conditions of the people of Imaan, one who gives glad tidings of reward, one who warns of punishment and one who gives protection to the unlettered. O Muhammad, you are My servant and Rasul-Messenger. I have named you Mutawakkil, you are not of evil character or harsh and hard hearted. You do not scream and shout in the shopping area and he (Muhammad ε) does not remove evil with evil (i.e. he does not take revenge from those who do bad to him and he does not punish them), but he overlooks and (will return favour with favour), he will make Du'aa' of forgiveness for the evildoer and Allaah I will not take his soul until He does not bring the deviated and astray onto the straight path in this way that the people of the nation will attest and admit that there is no deity but Allaah and his soul will not be taken until Allaah I does not reform the blind eyes, deaf ears and hearts without feeling by means of the Kalimah Tayyibah." *[Bukhari]*

mmm

Three pleas of Rasulullaah ε

عن خباب بن الأرت قال : صلى بنا رسول الله صلى الله عليه و سلم صلاة فأطالها . قالوا : يا رسول الله صليت صلاة لم تكن تصليها قال : " أجل إنها صلاة رغبة ورهبة وإني سألت الله فيها ثلاثا فأعطاني اثنتين ومنعني واحدة سألته أن لا يهلك أمتي بسنة فأعطانيها وسألته أن لا يسلط عليهم عدوا من غيرهم

فأعطانيها وسألته أن لا يذيق بعضهم بأس بعض فمنعنيها " . رواه الترمذي والنسائي

1484. Hadhrat Khabbaab bin Arat τ narrates that (one day) Rasulullaah ε led us in Salaah and he lengthened it to a sufficient extent. The companions said, "O Rasul of Allaah, today you have performed such a long Salaah that you have not performed before." He said, "Yes, this was a Salaah of of hope, desire and fear (i.e. he made Du'aa' to Allaah during this Salaah and where he had hope of acceptance, he also had fear of rejection. Therefore he remained engaged in pleading with concentaration and devotion due to which the Salaah became long) and I pleaded for three things from Allaah I; two of them were given to me and one was rejected.

One plea I made to Allaah I was that He should not involve my Ummah in a general plague; this plea of mine was fulfilled. The second plea was that such a non Muslim ruler should not be set upon the Muslims (that will destroy them), this plea of mine was completed and the third plea I made was that the Muslims should not fight amongst themselves but this plea of mine was not accepted." *[Tirmidhi, Nasa'i]*

Muslims protected from three things

وعن أبي مالك الأشعري قال : قال رسول الله صلى الله عليه و سلم : " إن الله عز و جل أجاركم من ثلاث خلال : أن لا يدعو عليكم نبيكم فتهلكوا جميعا وأن لا يظهر أهل الباطل على أهل الحق وأن لا تجتمعوا على ضلالة " . رواه أبو داود

1485. Hadhrat Abu Maalik Ash'ari τ narrates that **Rasulullaah ε said, "Allaah I has protected you from three things; one is that your Nabi will not make Du'aa' of misfortune for you that you will be destroyed. Second is that the deviated people will not overpower the people**

of truth. Third is that you will all never unite upon deviation." *[Abu Dawud]*

mmm

Two swords will not be unsheathed upon the Muslims at one time

وعن عوف بن مالك قال : قال رسول الله صلى الله عليه و سلم : " لن يجمع الله على هذه الأمة سيفين : سيفا منها وسيفا من عدوها " رواه أبو داود

1486. Hadhrat Auf bin Maalik τ narrates that Rasulullaah ε said, **"Allaah I will not join two swords upon this Ummah, one is the swords of the Muslims themselves and the second sword is that of their enemy."**

[Abu Dawud]

mmm

The greatness of family and lineage of Rasulullaah ε

وعن العباس أنه جاء إلى النبي صلى الله عليه و سلم فكأنه سمع شيئا فقام النبي صلى الله عليه و سلم على المنبر فقال : " من أنا ؟ " فقالوا : أنت رسول الله . فقال : " أنا محمد بن عبد الله بن عبد المطلب إن الله خلق الخلق فجعلني في خيرهم ثم جعلهم فرقتين فجعلني في خير فرقة ثم جعلهم قبائل فجعلني في خيرهم قبيلة ثم جعله بيوتا فجعلني في خيرهم بيتا فأنا خيرهم نفسا وخيرهم بيتا " . رواه الترمذي

1487. Hadhrat Abbaas τ narrates that (one day) he heard the disbelievers saying disrespectful things regarding the grandeur of Rasulullaah ε so (in regret and anger) he came to him ε (and explained that the disbelievers are saying these useless things that if Allaah I wanted to make a Rasul-

Messenger from the people of Makkah, then why did He leave the influential and wealthy and choose Muhammad?). Rasulullaah ε (heard this, so in order to clarify what his status was in terms of family and lineage) he stood on the pulpit and said, "Do you know who I am?" the companions replied, "You are the Rasul of Allaah." Rasulullaah ε said, "(Yes, I am the Rasul of Allaah but in order to hear of my family honour and lineage, listen) I am Muhammad the son of Abdul Muttalib (and Abdul Muttalib is a highly respected and honoured person and very famous and well known).

The reality is that Allaah I created the creation and placed me among His best creation (man). Then Allaah I made this best creation into two categories (one Arab, one non Arab) and He placed me in the better category (Arab).

Then Allaah I divided this better category into various tribes and He placed me in the best of these tribes (i.e. Quraysh).

Then Allaah I made various clans of this best tribe and He placed me in the best clan (i.e. Banu Hashim). So, in terms of being and lineage I am the best and highest and in terms of family and clan I am also the highest." *[Tirmidhi]*

mmm

When was the Nubuwwah of Rasulullaah ε made apparent in the higher realm

وعن أبي هريرة قال : قالوا : يا رسول الله متى وجبت لك النبوة ؟ قال : " وآدم بين الروح والجسد " . رواه الترمذي

1488. Hadhrat Abu Hurayrah τ narrates that (one day) the companions asked, **"O Rasul of Allaah, when were you**

appointed for Nubuwwah?" Rasulullaah ε said, "At the time when Aadam υ was between soul and body."

[Tirmidhi]

mmm

How and when did the Nubuwwah of Rasulullaah ε become apparent in the world?

وعن العرباض بن سارية عن رسول الله صلى الله عليه و سلم أنه قال : " إني عند الله مكتوب : خاتم النبيين وإن آدم لمنجدل في طينته وسأخبركم بأول أمري دعوة إبراهيم وبشارة عيسى ورؤيا أمي التي رأت حين وضعتني وقد خرج لها نور أضاء لها منه قصور الشام " . وراه في " شرح السنة "

1489. Hadhrat Irbaadh bin Saariyah τ narrates from Rasulullaah ε that he said, "I was written to be the seal of the Ambiyaa-Messengers when Aadam υ was a mould of soil and I tell you that my first appearance is the Du'aa' of Ibraaheem υ and the glad tidings of Isa υ and the dream of my mother she saw at the time of my birth. Indeed a light appeared before my mother due to which the palaces of Shaam were illuminated." *[Baghawi]*

mmm

A few important virtues of Rasulullaah ε

وعن أبي سعيد قال : قال رسول الله صلى الله عليه و سلم : " أنا سيد ولد آدم يوم القيامة ولا فخر وبيدي لواء الحمد ولا فخر . وما من نبي يومئذ آدم فمن سواه إلا تحت لوائي وأنا أول من تنشق عنه الأرض ولا فخر " . رواه الترمذي

1490. Hadhrat Abu Sa'eed τ narrates that Rasulullaah ε said, "On the day of Qiyaamat I will be the chief of all the children of Aadam and I do not say this out of pride (but in order to explain reality and out of gratitude for a bounty), the flag of praise will be in my hand and I do not say this out of pride. On that day, any Nabi, whether Aadam or anyone else, will not be except under my flag and (on the day of Qiyaamat) I shall awake from the grave first and I do not say this out of pride." *[Tirmidhi]*

mmm

The special virtues of Rasulullaah ε and the other Ambiyaa'

وعن ابن عباس قال : جلس ناس من أصحاب رسول الله صلى الله عليه و سلم فخرج حتى إذا دنا منهم سمعهم يتذاكرون قال بعضهم : إن الله اتخذ إبراهيم خليلا وقال آخر : موسى كلمه الله تكليما وقال آخر : فعيسى كلمة الله وروحه . وقال آخر : آدم اصطفاه الله فخرج عليهم رسول الله صلى الله عليه و سلم وقال : " قد سمعت كلامكم وعجبكم إن إبراهيم خليل الله وهو كذلك وآدم اصطفاه الله وهو كذلك ألا وأنا حبيب الله ولا فخر وأنا حامل لواء الحمد يوم القيامة تحته آدم فمن دونه ولا فخر وأنا أول شافع وأول مشفع يوم القيامة ولا فخر وأنا أول من يحرك حلق الجنة فيفتح الله لي فيدخلنيها ومعي فقراء المؤمنين ولا فخر وأنا أكرم الأولين والآخرين على الله ولا فخر " . رواه الترمذي والدارمي

1491. Hadhrat Ibn Abbaas τ narrates that (one day) a few companions of Rasulullaah ε were sitting in the Masjid speaking amongst themselves when Rasulullaah ε left his

room and when he reached close to them, he heard their talk. He heard a companion saying that Allaah I made Hadhrat Ibraaheem υ his friend. Another Sahabi said, “Allaah blessed Hadhrat Musa υ with the honour of speaking to Him.” Another Sahabi said, “Hadhrat ‘Isa υ is the word and the soul of Allaah I.” One Sahabi said, “Allaah I chose Hadhrat Aadam υ.” Anyway, (the companions were mentioning the special qualities of the Ambiyaa’ with surprise when) Rasulullaah ε reached their gathering and said, “I heard your talk. You are surprised that Allaah I made Hadhrat Ibraaheem υ His friend, then indeed this is his standing, (you are surprised that) Hadhrat Musa υ spoke to Allaah, then indeed this is his standing, (you are surprised that) Hadhrat Isa υ is the word and the soul of Allaah, then indeed this is also his standing, (you are surprised that) Hadhrat Aadam υ was chosen by Allaah, then indeed this is his standing.

However, you should know that I am the beloved of Allaah and I do not say this out of pride (but I say it to explain reality and out of gratitude for a bounty). I shall be the first to intercede on the day of Qiyaamat, my intercession will be accepted first and I do not say this out of pride. I shall be the first person to knock at the door of Jannah. Subsequently, when Allaah I will open the doors of Jannah and (first) I shall enter Jannah. At the time, the poor Muslims will be with me and I do not say this out of pride and I am honoured among the entire first and the last and I do not say this out of pride.” *[Tirmidhi, Daarimi]*

mmm

وعن عمرو بن قيس أن رسول الله صلى الله عليه و سلم قال : " نحن الآخرون ونحن السابقون يوم القيامة وإني قائل قولا غير فخر : إبراهيم خليل الله وموسى صفي الله وأنا حبيب الله ومعي لواء الحمد يوم القيامة وإن الله وعدني في أمتي

وأجارهم من ثلاث : لا يعمهم بسنة ولا يستأصلهم عدو ولا يجمعهم على ضلالة " . رواه الدارمي

1492. Hadhrat Amr bin Qays τ narrates that Rasulullaah ε said, "(In terms of existence in the world) we are last but on the day of Qiyaamat (in terms of entering Jannah) we will be first and I say one thing to you and the objective of saying it is not to express pride (but explaining reality is the objective) and it is that Ibraaheem υ is the friend of Allaah, Musa υ is the chosen of Allaah and I am the beloved of Allaah and on the day of Qiyaamat (in Maqaam Mahmood) the flag of praise will be with me (which will be a sign of me being Ahmad and Muhammad). **Also, Allaah promised my Ummah (great goodness) and He granted protection from three things. One is that He will not destroy all the Muslims in a general plague, second is that the enemy will not surround them and third is that all the Muslims will not gather upon deviation (i.e. all the Muslims will not be united on such a law which will cause deviation)."** *[Daarimi]*

mmm

The virtues of Rasulullaah ε that will be made apparent on the Day of Qiyaamat

وعن جابر أن النبي صلى الله عليه و سلم قال : " أنا قائد المرسلين ولا فخر وأنا خاتم النبيين ولا فخر وأنا أول شافع ومشفع ولا فخر " . رواه الدارمي

1493. Hadhrat Jaabir τ narrates that Rasulullaah ε said, "(On the day of Qiyaamat) I shall be the chief of the Ambiyaa' and Rasuls and I do not say this out of pride. I complete the chain of Ambiyaa' and I do not say this out of

pride. I shall be the first to intercede and my intercession will be accepted first and I do not say this out of pride.” *[Daarimi]*

mmm

وعن أنس قال : قال رسول الله صلى الله عليه و سلم : " أنا أول الناس خروجا إذا بعثوا وأنا قائدهم إذا وفدوا وأنا خطيبهم إذا أنصتوا وأنا مستشفعهم إذا حبسوا وأنا مبشرهم إذا أيسوا الكرامة والمفاتيح يومئذ بيدي ولواء الحمد يومئذ بيدي وأنا أكرم ولد آدم على ربي يطوف علي ألف خادم كأنهن بيض مكنون أو لؤلؤ منثور " . رواه الترمذي والدارمي وقال الترمذي : هذا حديث غريب

1494. Hadhrat Anas τ narrates that Rasulullaah ε said, “(On the day of Qiyaamat), when people will be resurrected, **then I shall come out of the grave first.** When people will be presented in the court of Allaah, then I shall lead them. When all people will be silent, then I shall speak first and when people will be stopped, then (for their freedom) I shall intercede. When helplessness and hopelessness will come over the people, then (the people of Imaan) will be given glad tidings of forgiveness and mercy by me, on that day, the keys of honour, grandeur and of Jannah will be in my hands. On that day, the flag of praise will be in my hands. On that day, my being will be the most honoured from all the children of Aadam, 1000 servants will be moving in front and behind me, as though they are hidden eggs or scattered pearls.” *[Tirmidhi]*

mmm

وعن أبي هريرة عن النبي صلى الله عليه و سلم قال : " فأكسى حلة من حلل الجنة ثم أقوم عن يمين العرش ليس أحد من الخلائق يقوم ذلك المقام غيري " . رواه الترمذي . وفي رواية " جامع الأصول " عنه : " أنا أول من تنشق عنه الأرض فأكسى"

1495. Hadhrat Abu Hurayrah τ narrates from Rasulullaah ε that he said, "Then (one the day of Qiyaamat) I shall be made to wear a set of clothing of the clothing of Jannah, then I shall stand at the right side of the 'Arsh where none of the creation but myself will stand." In the narration of Jami ul Usul, narrated from Hadhrat Abu Hurayrah τ, it is said that (Rasulullaah ε said). **"First my grave will be opened and I shall come out, then I shall be clothed in a set of clothing of Jannah**."

mmm

وعنه عن النبي صلى الله عليه و سلم قال : " سلوا الله الوسيلة " قالوا : يا رسول الله وما الوسيلة ؟ قال : " أعلى درجة في الجنة لا ينالها إلا رجل واحد وأرجو أن أكون أنا هو " . رواه الترمذي

1496. Hadhrat Abu Hurayrah τ narrates from Rasulullaah ε that he said, "(Muslims), ask Waseela for me from Allaah I." The companions said, "O Rasul of Allaah, **what is Waseela?"** he said, "It is the highest stage of Jannah which only one person will get and I hope that the person will be me." ***[Tirmidhi]***

mmm

وعن أبي بن كعب عن النبي صلى الله عليه و سلم قال : " إذا كان يوم القيامة كنت إمام النبيين وخطيبهم وصاحب شفاعتهم غير فخر " . رواه الترمذي

1497. Hadhrat Ubayy bin Ka'b τ narrates from Rasulullaah ε that he said, "When it will be the day of Qiyaamat, then I shall be the chief and head of all the Ambiyaa' (when none will have the ability to speak, then) I shall speak for them and intercede for all and I do not say this out of pride." *[Tirmidhi]*

mmm

The friend and companion of Rasulullaah ε

وعن عبد الله بن مسعود قال : قال رسول الله صلى الله عليه و سلم : " إن لكل نبي ولاة من النبيين وإن وليي أبي وخليل ربي ثم قرأ : [إن أولى الناس بإبراهيم للذين اتبعوه وهذا النبي والذين آمنوا والله ولي المؤمنين] . رواه الترمذي

1498. Hadhrat Abdullaah bin Mas'ood τ narrates that Rasulullaah ε said, "For every Nabi amongst the Ambiyaa' there is a companion and my companion and guardian is my father and the friend of Allaah, Hadhrat Ibraaheem υ." After this Rasulullaah ε recited this verse (as proof), 'Undoubtedly, the closest to Hadhrat Ibraaheem υ will be those who followed him and this Nabi (Muhammad ε) and those who believe and Allaah is the guardian of the believers.'" *[Tirmidhi]*

mmm

The objective of deputing Rasulullaah ε

وعن جابر أن النبي صلى الله عليه و سلم قا ل : " إن الله بعثني لتمام مكارم الأخلاق وكمال محاسن الأفعال " . رواه في شرح السنة

1499. Hadhrat Jaabir τ narrates that Rasulullaah ε said, **"Allaah I sent me to complete good character and to complete good works."** *[Baghawi]*

mmm

The characteristics of Rasulullaah ε and his Ummah in the Tauraat

وعن كعب يحكي عن التوراة قال : نجد مكتوبا محمد رسول الله عبدي المختار لا فظ ولا غليظ ولا سخاب في الأسواق ولا يجزي بالسيئة السيئة ولكن يعفو ويغفر مولده بمكة وهجرته بطيبة وملكه بالشام وأمته الحمادون يحمدون الله في السراء والضراء يحمدون الله في كل منزلة ويكبرونه على كل شرف رعاة للشمس يصلون الصلاة إذا جاء وقتها يتأزرون على أنصافهم ويتوضؤون على أطرافهم مناديهم ينادي في جو السماء صفهم في القتال وصفهم في الصلاة سواء لهم بالليل دوي كدوي النحل " . هذا لفظ " المصابيح " وروي الدارمي مع تغيير يسير

1500. Hadhrat Ka'b Ahbaar (a great Tabi'i and before accepting Islaam was a great Rabbi) narrates from the Tauraat that he saw written (in the Tauraat), 'Muhammad ε is the Rasul of Allaah and His chosen servant, he is not stern or harsh, he does not scream in the markets and he does not deal badly with bad but he forgives and overlooks, his birthplace is Makkah, the place of his migration will be Taybah (i.e. Madinah) and the place of his rule will be Shaam. His Ummah will praise Allaah in abundance and will be grateful to Him, they will praise Him and show gratitude to Him in all conditions; whether in grief, in happiness, in poverty,

wherever they dismount or stay, they will praise Allaah and whenever they go on an elevated plane, they will glorify Allaah (i.e. when they go on a high place they will say Takbeer) and they will watch the sun. When it is time for Salaah they will perform Salaah, they will tie loin clothes around their waists (i.e. they will give due consideration to covering their private parts). They will wash the ends of their bodies (i.e. the hands, feet and mouth they will wash and perform Wudhoo'). Their caller will call between the earth and sky (i.e. the Muazzin will call out the Azaan from a high place or minaret), their rows will be straight in Salaah and in war, (i.e. they will follow the principles of making rows in the battlefield and when performing Salaah in congregation they will make rows). **At night their voices will be soft (when performing acts of worship in order to defeat Shaytaan), (i.e. they will make Tasbeeh and Tahleel and Dhikr and Tilaawat in a soft voice) like the sound of the buzzing of bees."** *[Daarimi]*

mmm

Hadhrat Isa υ will be buried next to Rasulullaah ε

وعن عبد الله بن سلام قال : مكتوب في التوراة صفة محمد وعيسى بن مريم يدفن معه قال أبو مودود : وقد بقي في البيت موضع قبره رواه الترمذي

1501. Hadhrat Abdullaah bin Salaam τ narrates that the qualities of Rasulullaah ε are mentioned in the Tauraat and it is also written that **Isa bin Maryam υ will be buried next to him.**

Abu Maudood says that the room (of Hadhrat Ayesha radhiyallaahu anha), (where Rasulullaah ε is resting) has the place of a grave left. *[Tirmidhi]*

The virtue of Rasulullaah ε over all the Ambiyaa and the angels

عن ابن عباس قال : إن الله تعالى فضل محمدا صلى الله عليه و سلم على الأنبياء وعلى أهل السماء فقالوا يا أبا عباس بم فضله الله على أهل السماء ؟ قال : إن الله تعالى قال لأهل السماء [ومن يقل منهم إني إله من دونه فذلك نجزيه جهنم كذلك نجزي الظالمين] وقال الله تعالى لمحمد صلى الله عليه و سلم : [إنا فتحنا لك فتحا مبينا ليغفر لك الله ما تقدم من ذنبك وما تأخر] قالوا : وما فضله على الأنبياء ؟ قال : قال الله تعالى : [وما أرسلنا من رسول إلا بلسان قومه ليبين لهم فيضل الله من يشاء] الآية وقال الله تعالى لمحمد صلى الله عليه و سلم : [وما أرسلناك إلا كافة للناس] فأرسله إلى الجن والإنس

1502. Hadhrat Ibn Abbaas τ narrates that he said (in a gathering one day), “Allaah I granted Muhammad ε virtue over all the Ambiyaa’ and the angels.” Those present asked, “O Abu Abbaas, how did Allaah I grant Rasulullaah ε virtue over the angels?” Hadhrat Ibn Abbaas τ said, “Allaah I addressed the angels in this way, **‘whoever from the angels says that there is a deity but Allaah, then We shall give him the punishment of Jahannam and We punish the oppressors in this way.’ And Allaah I said to Muhammad ε, ‘Indeed We have given you clear victory so that Allaah I may forgive your past and future sins.’ The people said, “(Well, tell us) how did Allaah I grant virtue to Rasulullaah ε over all the Ambiyaa’?” Hadhrat Ibn Abbaas τ said, “Allaah I mentions the link of the other Ambiyaa’ ‘We sent every Nabi with the language of his nation so that he could explain the laws of Allaah before them and Allaah deviates who He wants.’, when Allaah I mentions regarding Muhammad ε, ‘We sent you to all people.’, so Allaah sent him to both man and Jinn as a Rasul-Messenger.”** *[Daarimi]*

mmm

How did Rasulullaah ε attain knowledge of him being a Nabi?

وعن أبي ذر الغفاري قال : قلت : يا رسول الله كيف علمت أنك نبي حتى استيقنت ؟ فقال : " يا أبا ذر أتاني ملكان وأنا ب بعض بطحاء مكة فوقع أحدهما على الأرض وكان الآخر بين السماء والأرض فقال أحدهما لصاحبه : أهو هو ؟ قال : نعم . قال : فزنه برجل فوزنت به فوزنته ثم قال : زنه بعشرة فوزنت بهم فرجحتهم ثم قال : زنه بمائة فوزنت بهم فرجحتهم كأني أنظر إليهم ينتثرون علي من خفة الميزان . قال : فقال أحدهما لصاحبه : لو وزنته بأمته لرجحها " . رواهما الدارمي

1503. Hadhrat Abu Dhar Ghifaari τ narrates that (one day) I said, “O Rasul of Allaah, how did you know that you are a Nabi to the extent that you had conviction of your Nubuwwah?” Rasulullaah ε said, “Abu Dhar, I was in a part of Batha of Makkah when two angels came to me, one of the angels came down to earth and the second remained between the earth and the sky. Then one angel asked his companion, “Is this the person (about whom Allaah I said that He is a Rasul-Messenger, go to him).”

The angel replied, “Yes, this is the person.” The first angel then said to the second, “Weigh him to a person (of his Ummah).” Subsequently, I was weighed with another person and I was heavier than the other person. The angel then said, “Now weigh him with ten people.” Subsequently, I was weighed with ten people and I was heavier than the ten. The angel then said, “Well, weigh him with 100 people.” Subsequently, I was weighed with 100 people and compared to the 100 I was heavier as well. Then angel then said, “Well, now weigh him with 1000 people.” Subsequently, I was weighed with 1000 people and compared to the 1000 people

I was heavier, as though I see the 1000 people upon which pan they were, they (compared to my pan) were so light (and it rose so much) that it was like they were all going to fall on me. After this, one angel said to the other, **"Even if you weigh him compared to the entire Ummah, then definitely he shall be heavier compared to the entire Ummah."** *[Daarimi]*

Section One

mmm

It was compulsory upon Rasulullaah ε to sacrifice in every condition

وعن ابن عباس قال : قال رسول الله صلى الله عليه و سلم : " كتب علي النحر ولم يكتب عليكم وأمرت بصلاة الضحى ولم تؤمروا بها " . رواه الدارقطني

1504. Hadhrat Ibn Abbaas τ narrates that Rasulullaah ε said, "Sacrifice has been made compulsory upon me (in every condition), (whether I have the financial ability or not), when it is not compulsory upon you in this way (but it is compulsory when you have the financial ability). Also, I have been commanded to perform Chaasht Salaah (as compulsory) when you have not been given the command (but it has only been classified Sunnah for you)."

[Daar Qutni]

The names and qualities of Rasulullaah ε

The different names of Rasulullaah ε

عن جبير بن مطعم قال : سمعت النبي صلى الله عليه و سلم يقول : " إن لي أسماء : أنا محمد وأنا أحمد وأنا الماحي الذي يمحو الله بي الكفر وأنا الحاشر الذي يحشر الناس على قدمي وأنا العاقب " . والعاقب : الذي ليس بعده شيء . متفق عليه

1505. Hadhrat Jubayr bin Mut'im τ narrates that he heard Rasulullaah ε saying, "I have a few names; I am Muhammad, I am Ahmad, I am Maahi that Allaah I wipes out Kufr by means of me, I am Haashir that people will be resurrected at my feet and I am 'Aaqib as well after whom there is no Nabi." *[Bukhari, Muslim]*

mmm

وعن أبي موسى الأشعري قال : كان رسول الله صلى الله عليه و سلم يسمي لنا نفسه أسماء فقال : " أنا محمد وأحمد والمقفي والحاشر ونبي التوبة ونبي الرحمة " . رواه مسلم

1506. Hadhrat Abu Musa Ash'ari τ narrates that Rasulullaah ε mentioned a few names before us. Subsequently, (one day) he said, "I am Ahmad, I am Muhammad, I am Muqaffi (one who comes after all the Ambiyaa-Messengers), I am Haashir (i.e. one who will gather everyone on the day of Qiyaamat), I am the Nabi of repentance and I am the Nabi of mercy." *[Muslim]*

mmm

The protection of Rasulullaah ε from the swearing and cursing of the Quraysh

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " ألا تعجبون كيف يصرف الله عني شتم قريش ولعنهم ؟ يشتمون مذمما ويلعنون مذمما وأنا محمد " . رواه البخاري

1507. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said (one day to the companions), "Are you not astonished that how Allaah I has protected me from the swearing and the curses of the Quraysh? They swear Mudhammam and curse Mudhammam when I am Muhammad." *[Bukhari]*

mmm

The blessed features of Rasulullaah ε

وعن جابر بن سمرة قال : كان رسول الله صلى الله عليه و سلم قد شمط مقدم رأسه ولحيته وكان إذا ادهن لم يتبين وإذا شعث رأسه تبين وكان كثير شعر اللحية فقال رجل : وجهه مثل السيف ؟ قال : لا بل كان مثل الشمس والقمر وكان مستديرا ورأيت الخاتم عند كتفه مثل بيضة الحمامة يشبه جسده " . رواه مسلم

1508. Hadhrat Jaabir bin Samurah τ narrates, "A few hairs of the head and the front part of the beard of Rasulullaah ε became white. Subsequently, when he would

oil his hair, then the whiteness would not become apparent and when the hair of his blessed head would be dishevelled then the whiteness would shine out and **there was abundant hair in the beard of Rasulullaah ε."** When Hadhrat Jaabir τ mentioned the blessed features of Rasulullaah ε, then a person said, "His face was like a sword (in shining)." Hadhrat Jaabir τ said, "No, like the sun and moon and it was rounded. **Also, I saw the seal of Nubuwwah that was close to his shoulder and it was like the egg of a pigeon, the colour of it resembled the colour of his body."** *[Muslim]*

mmm

Where and how was the seal of Nubuwwah?

وعن عبد الله بن سرجس قال : رأيت النبي صلى الله عليه و سلم وأكلت معه خبزا ولحما - أو قال : ثريدا - ثم درت خلفه فنظرت إلى خاتم النبوة بين كتفيه عند ناغض كتفه اليسرى جمعا عليه خيلال كأمثال الثآليل . رواه مسلم

1509. Hadhrat Abdullaah bin Sirjis τ narrates that he visited Rasulullaah ε and he ate meat and bread with him or he said he ate Thareed. He then came to his back and saw the seal of Nubuwwah that was between the shoulders, near the soft bone of the left shoulder and it was round like a fist and there were marks on it like a mole." *[Muslim]*

mmm

The affection of Rasulullaah ε upon children

وعن أم خالد بنت خالد بن سعيد قالت : أتي النبي صلى الله عليه و سلم بثياب فيها خميصة سوداء صغيرة فقال : " ائتوني بأم خالد " فأتي بها تحمل فأخذ الخميصة بيده فألبسها . قال : " ابلي وأخلقي ثم أبلي وأخلقي " وكان فيها علم أخضر أو أصفر . فقال : " يا أم خالد هذا سناه " وهي بالحبشية حسنة . قالت :

فذهبت ألعب بخاتم النبوة فز برني أبي فقال رسول الله صلى الله عليه و سلم : " دعها " . رواه البخاري

1510. The daughter of Hadhrat Khaalid bin Sa'eed τ, Umm Khaalid narrates that (one day) some clothing came to Rasulullaah ε (as a gift) which had a small shawl with it. Rasulullaah ε said, "Bring Umm Khaalid to me." Subsequently, Umm Khaalid was brought to Rasulullaah ε. He took the shawl in his hands and covered Umm Khaalid. He then made the Du'aa' for Umm Khaalid, 'Make this clothes old and worn, then old and worn (i.e. May Allaah grant you a long life and may He let you repeatedly use clothing and may He grant you abundance of clothing)." There were green or yellow signs on the clothing. He said, "Umm Khaalid, this clothing is Sanaah." Sanaah is an Abyssinian word meaning good, excellent.

Umm Khaalid says that I then went (to the back of Rasulullaah ε) and (based on misunderstanding in childhood) began to play with the seal of Nubuwwah. My father scolded me and stopped me. Rasulullaah ε said, "Let her play, do not stop her." *[Bukhari]*

Head to toe of Rasulullaah ε

وعن أنس قال : كان رسول الله صلى الله عليه و سلم ليس بالطويل البائن ولا بالقصير وليس بالأبيض الأمهق ولا بالآدم وليس بالجعد القطط ولا بالسبط بعثه الله على رأس أربعين سنة فأقام بمكة عشر سنين وبالمدينة عشر سنين وتوفاه الله على رأس ستين سنة وليس في رأسه ولحيته عشرون شعرة بيضاء وفي رواية يصف النبي صلى الله عليه و سلم قال : كان ربعة من القوم ليس بالطويل ولا بالقصير أزهر اللون . وقال : كان شعر رسول الله صلى الله عليه و سلم إلى أنصاف أذنيه

وفي رواية : بين أذنيه وعاتقه . متفق عليه وفي رواية للبخاري قال : كان ضخم الرأس والقدمين لم أر بعده ولا قبله مثله وكان سبط الكفين . وفي أخرى له قال : كان شثن القدمين والكفين

1511. Hadhrat Anas τ narrates that Rasulullaah ε was not very tall or short, his complexion was not completely white or wheatish and **Allaah I deputed him at the time when he reached the age of 40.** He then stayed 10 years in Makkah and 10 years in Madinah and Allaah gave him death at the age of 60. **At that time, not even 20 hairs on his head were white."**

In one narration explaining the qualities of Rasulullaah ε, Hadhrat Anas τ said, "Rasulullaah ε had a moderate height amongst people, he was not tall or short, his complexion was very clear and shiny." Hadhrat Anas τ also explained, "The hair of his head reached to half the ear."

In one narration the words come that (the hair of his head) was between his ears and shoulders. *[Bukhari, Muslim]*

One narration of Bukhari states that the head of Rasulullaah ε was large and his feet were fleshy. I have never seen (such a beautiful person) before or after him, his palms were wide.

Another narration of Bukhari states that both his feet and palms were wide and fleshy.

mmm

وعن البراء قال : كان رسول الله صلى الله عليه و سلم مربوعا بعيد ما بين المنكبين له شعر بلغ شحمة أذنيه رأيته في حلة حمراء لم أر شيئا قط أحسن منه . متفق عليه

وفي رواية لمسلم قال : ما رأيت من ذي لمة أحسن في حلة حمراء من رسول الله صلى الله عليه و سلم شعره يضرب منكبيه بعيد ما بين المنكبين ليس بالطويل ولا بالقصير

1512. Hadhrat Bara' τ narrates that Rasulullaah ε was of medium height and the space between his shoulders was broad (through which it is proven that his chest was wide), the hair of his head reached his earlobes and I saw him in red clothing, so I have never seen anything more handsome than Rasulullaah ε. *[Bukhari, Muslim]*

A narration of Muslim states that Hadhrat Bara' τ said, "I have never seen a person of hair **in red clothing** more handsome than Rasulullaah ε, his hair reached his shoulders. There was a wide space between his shoulders and he was not very tall or short.

mmm

وعن سماك بن حرب عن جابر بن سمرة قال : كان رسول الله صلى الله عليه و سلم ضليع الفم أشكل العينين منهوش العقبين قيل لسماك : ما ضليع الفم ؟ قال : عظيم الفم . قيل : ما أشكل العينين ؟ قال : طويل شق العين . قيل : ما منهوش العقبين ؟ قال : قليل لحم العقب . رواه مسلم

1513. Hadhrat Simaak bin Harb narrates from Hadhrat Jaabir bin Samurah τ that he said, "The mouth of Rasulullaah ε was wide, his eyes had a mixture of red and his heels had little flesh (the narrator says) it was asked of Hadhrat Simaak bin Harb, "What is the meaning of 'Dalee' al Fam'?" he said, "A person of a wide mouth." He was asked, "What is the meaning of Ashkal ul 'Aynayn?" he replied, "The circle of the eye was wide." He was then asked, "What is the meaning of Manhoosh al 'Aqibayn?" he replied, "The heels upon which there is little flesh?" *[Muslim]*

mmm

وعن أبي الطفيل قال : رأيت رسول الله صلى الله عليه و سلم كان أبيض مليحا مقصدا " . رواه مسلم

1514. Hadhrat Abu Tufayl τ said, “I saw Rasulullaah ε, his colour was brackish white (i.e. he was not completely white, but white inclining to red), also, he was moderate and balanced (in terms of his body, height and other qualities).”
[Muslim]

mmm

Rasulullaah ε did not use dye

وعن ثابت قال : سئل أنس عن خضاب رسول الله صلى الله عليه و سلم فقال : إنه لم يبلغ ما يخضب لو شئت أن أعد شمطاته في لحيته - وفي رواية : لو شئت أن أعد شمطات كن في رأسه - فعلت . متفق عليه

1515. Hadhrat Thaabit τ narrates that he asked Hadhrat Anas τ about Rasulullaah ε using dye, so he said, “Where was his age so much that he would use dye. If I counted the white hairs on his beard, then definitely I would be able to count it.” One narration has the words, “If I wanted to count the white hair on his head, I would be able to count them.”
[Bukhari, Muslim]

One narration of Muslim also states that Hadhrat Anas τ said, “The white hairs were in the beard and at the temples and there were a few on the head.”

mmm

A few good characteristics of Rasulullaah ε

وعن أنس قال : كان رسول الله صلى الله عليه و سلم أزهر اللون كأن عرقه اللؤلؤ إذا مشى تكفأ وما مسست ديباجة ولا حريرا ألين من كف رسول الله صلى الله عليه و سلم ولا شممت مسكا ولا عنبرة أطيب من رائحة النبي صلى الله عليه و سلم . متفق عليه

1516. Hadhrat Anas τ narrates that the complexion of Rasulullaah ε was bright and shiny, his sweat used to shine like pearls, when he walked, he bent forward and I have not found any silk or brocade to be softer than the palms of Rasulullaah ε and I have not smelled any musk or amber that had a sweeter smell than the blessed body of Rasulullaah ε." *[Bukhari, Muslim]*

mmm

The blessed sweat of Rasulullaah ε

وعن أم سليم أن النبي صلى الله عليه و سلم كان يأتيها فيقيل عندها فتبسط نطعا فيقيل عليه وكان كثير العرق فكانت تجمع عرقه فتجعله في الطيب . فقال النبي صلى الله عليه و سلم : " يا أم سليم ما هذا ؟ " قالت : عرقك نجعله في طيبنا وهو من أطيب الطيب وفي رواية قالت : يا رسول الله نرجو بركته لصبياننا قال : "أصبت" . متفق عليه

1517. Hadhrat Umm Sulaym radhiyallaahu anha narrates that Rasulullaah ε would have the afternoon siesta at her home (i.e. he would go to her house to rest in the afternoon). Subsequently, Umm Sulaym would lay a bedding of leather and he would rest thereon. Rasulullaah ε would sweat profusely and Umm Sulaym would gather the sweat and mix it in her perfume. (One day) Rasulullaah ε asked her (upon seeing her collect the sweat), "Umm Sulaym, what are you doing?" Umm Sulaym said, **"This is your sweat which**

I collect and mix in my perfume and your sweat has a better smell then all other perfume."

One narration has the words that Umm Sulaym said, **"O Rasul of Allaah, we take this sweat to be a means of blessings for our children** (i.e. we use your blessed sweat on the bodies and faces of our children and have conviction that through the sweat they will be protected from calamities)." **Rasulullaah ε said, "You have spoken correctly and done well."** *[Bukhari, Muslim]*

The treatment of Rasulullaah ε towards children

وعن جابر بن سمرة قال : صليت مع رسول الله صلى الله عليه و سلم صلاة الأولى ثم خرج إلى أهله وخرجت معه فاستقبله ولدان فجعل يمسح خدي أحدهم واحدا واحدا وأما أنا فمسح خدي فوجدت ليده بردا وريحا كأنما أخرجها من جؤنة عطار . رواه مسلم وذكر حديث جابر : " سموا باسمي " في " باب الأسامي "
وحديث السائب بن يزيد : نظرت إلى خاتم النبوة في " باب أحكام المياه "

1518. Hadhrat Jaabir bin Samurah τ narrates that (one day) I performed Zuhr Salaah with Rasulullaah ε, (when the Salaah was completed, then) Rasulullaah ε left the Masjid to go home and I came outside with him. (Coincidentally) a few children came in front of Rasulullaah ε. He began to pass his hand over the cheek of one of the children. He then passed his hands over my cheeks. I felt the coolness and the scent of his blessed hand as though he took his hand out of the perfume bottle of a perfume seller."

[Muslim]

mmm

The qualities of Rasulullaah ε

عن علي بن أبي طالب قال : كان رسول الله صلى الله عليه و سلم ليس بالطويل ولا بالقصير ضخم الرأس واللحية شثن الكفين والقدمين مشربا حمرة ضخم الكراديس طويل المسربة إذا مشى تكفأ تكفأ كأنما ينحط من صبب لم أر قبله ولا بعده مثله صلى الله عليه و سلم . رواه الترمذي وقال : هذا حديث حسن صحيح

1519. Hadhrat Ali bin Abi Taalib τ narrates that Rasulullaah ε was not tall or short (but of medium height). He had a large head and thick beard. The palms of his hands and feet were fleshy. His colour was red and white. The joints of his bones were large and there was a long line of hair from his chest to the navel. When he walked, he bent forward as though he was coming down from an elevated plane. The reality is that I never saw anyone like Rasulullaah ε before him or after him, may the mercy and peace of Allaah be upon him." *[Tirmidhi]*

mmm

وعنه كان إذا وصف النبي صلى الله عليه و سلم قال : لم يكن بالطويل الممغط ولا بالقصير المتردد وكان ربعة من القوم ولم يكن بالجعد القطط ولا بالسبط كان جعدا رجلا ولم يكن بالمطهم ولا بالمكلثم وكان في الوجه تدوير أبيض مشرب أدعج العينين أهدب الأشفار جليل المشاش والكتد أجرد ذو مسربة شئن الكفين والقدمين إذا مشى يتقلع كأنما يمشي في صبب وإذا التفت التفت معا بين كتفيه خاتم النبوة وهو خاتم النبيين أجود الناس صدرا وأصدق الناس لهجة وألينهم عريكة وأكرمهم عشيرة من رآه بديهة هابه ومن خالطه معرفة أحبه يقول ناعته : لم أر قبله ولا بعده مثله صلى الله عليه و سلم . رواه الترمذي

1520. Hadhrat Ali bin Abi Taalib τ said when mentioning the qualities of Rasulullaah ε, "Rasulullaah ε was not very tall or short, but he was of medium height. His hair was not very curly or totally straight but it was turned slightly, his face was not completely round and full nor was his cheeks protruding. His gait was slightly round, his colour was red and white, his eyes were black with long eyelashes. The bones of his joints were large and the space between his shoulders was big and fleshy.

There was no hair on his body, only a line of hair that ran from the chest to the navel. His palms and feet were fleshy. When he walked, he lifted his foot with power like a person moving from a higher plane to a lower plane. When he had to turn to the right and left, then he turned his entire body, between his shoulders was the seal of Nubuwwah and **he was the seal of the Ambiyaa-Messengers.**

He was the most generous of people and the most truthful. His nature was very soft and he was the most honoured and respected among people. The person who saw him the first time would be awed by him and the person who recognized him and was affiliated with him would love him."

The person narrating these qualities, i.e. Hadhrat Ali τ says that he did not see a person like him before or after him, may the mercy and peace of Allaah be upon him." *[Tirmidhi]*

mmm

The scent of the blessed body

وعن جابر أن النبي صلى الله عليه و سلم لم يسلك طريقا فيتبعه أحد إلا عرف أنه قد سلكه من طيب عرقه - أو قال : من ريح عرقه - رواه الدارمي

1521. Hadhrat Jaabir τ narrates that when Rasulullaah ε would pass a place, then the person that came along that road would come to know from the scent of the blessed body of Rasulullaah ε or from the scent of his sweat that Rasulullaah ε passed that way." *[Daarimi]*

mmm

The shining sun

وعن أبي عبيدة بن محمد بن عمار بن ياسر قال : قلت للربيع بنت معوذ بن عفراء : صفي لنا رسول الله صلى الله عليه و سلم قالت : يا بني لو رأيته رأيت الشمس طالعة . رواه الدارمي

1522. Abu Ubaydah, the son of Hadhrat Muhammad bin Ammaar bin Yaasir τ narrates that he said to the daughter of Mu'awwidh bin Afraa', Hadhrat Rubayyi' radhiyallaahu anha, "Mention the qualities of Rasulullaah ε to us." She said, "My son, if you saw Rasulullaah ε, then you would understand that you saw the shining sun." *[Daarimi]*

mmm

The beauty and handsomeness of Rasulullaah ε

وعن جابر بن سمرة قال : رأيت النبي صلى الله عليه و سلم في ليلة إضحيان فجعلت أنظر إلى رسول الله صلى الله عليه و سلم وإلى القمر وعليه حلة حمراء فإذا هو أحسن عندي من القمر . رواه الترمذي والدارمي

1523. Hadhrat Jaabir bin Samurah τ narrates that (one day) I saw Rasulullaah ε on the night of the full moon. Then I sometimes looked at the face of Rasulullaah ε and sometimes at the moon. **At the time, he had clothing that had red stripes.** So, according to me, his beauty and handsomeness was much more than the moon."

[Tirmidhi, Daarimi]

mmm

Rasulullaah ε was very handsome and he walked fast

وعن أبي هريرة قال : ما رأيت شيئا أحسن من رسول الله صلى الله عليه و سلم كأن الشمس تجري على وجهه وما رأيت أحدا أسرع في مشيه من رسول الله صلى الله عليه و سلم كأنما الأرض تطوى له إنا لنجهد أنفسنا وإنه لغير مكترث . رواه الترمذي

1524. Hadhrat Abu Hurayrah τ narrates, "I did not see anything more beautiful and handsome than Rasulullaah ε, as though the sun was shining in his face. Also, I did not find anyone walking faster than Rasulullaah ε (when he walked then it seemed as though) the earth was being folded for him and we would make full effort (when we were with him) and he would walk without any exertion." *[Tirmidhi]*

A few good characteristics of Rasulullaah ε

وعن جابر بن سمرة قال : كان في ساقي رسول الله صلى الله عليه و سلم حموشة وكان لا يضحك إلا تبسما وكنت إذا نظرت إليه قلت : أكحل العينين وليس بأكحل . رواه الترمذي

1525. Hadhrat Jaabir bin Samurah τ narrates that the shins of Rasulullaah ε were a little thin and (generally) he would not laugh but he would smile and when I looked at him, then I would say in my heart that he has applied Surmah but he did not apply Surmah.” *[Tirmidhi]*

mmm

The good characteristics of the teeth of Rasulullaah ε

عن ابن عباس قال : كان رسول الله صلى الله عليه و سلم أفلج الثنيتين إذا تكلم رئي كالنور يخرج من بين ثناياه . رواه الدارمي

1526. Hadhrat Ibn Abbaas τ narrates, "There was a space between his two front teeth, when Rasulullaah ε spoke, then one would feel as though light is coming from between his teeth." *[Daarimi]*

mmm

The illumination of the face of Rasulullaah ε

وعن كعب بن مالك قال : كان رسول الله صلى الله عليه و سلم إذا سر استنار وجهه حتى كأن وجهه قطعة قمر وكنا نعرف ذلك . متفق عليه

1527. Hadhrat Ka'b bin Maalik τ narrates, "When Rasulullaah ε was happy, then his face would be bright and it would seem as though his face is a part of the moon and through this we would recognize his internal condition."
[Bukhari, Muslim]

mmm

His praise and qualities in the Tauraat and Migration

وعن أنس أن غلاما يهوديا كان يخدم النبي صلى الله عليه و سلم فمرض فأتاه النبي صلى الله عليه و سلم يعوده فوجد أباه عند رأسه يقرأ التوراة فقال له رسول الله صلى الله عليه و سلم : " يا يهودي أنشدك بالله الذي أنزل التوراة على موسى هل تجد في التوراة نعتي وصفتي ومخرجي ؟ " . قال : لا . قال الفتى : بلى والله يا رسول الله إنا نجد لك في التوراة نعتك وصفتك ومخرجك وإني أشهد أن لا إله إلا الله وأنك رسول الله . فقال النبي صلى الله عليه و سلم لأصحابه : " أقيموا هذا من عند رأسه ولوا أخاكم " . رواه البيهقي في " دلائل النبوة

1528. Hadhrat Anas τ narrates that a Jewish lad who would come and serve Rasulullaah ε fell ill, so Rasulullaah ε went to his house to visit him. He saw that his father was sitting at his head side reciting the Tauraat (like the Muslims recite Surah Yaseen at the time when a person is leaving the world). Rasulullaah ε (looked at this) and asked him, “O Jew, I take an oath in the name of the Being that revealed the Tauraat to Musa υ and ask, do you find in this Tauraat my praise and qualities and my leaving (my hometown)?” the Jew replied, “No.” The boy said, “Yes, O Rasul of Allaah, by Allaah, I find your praise and qualities and mention of your leaving and I testify that there is no deity but Allaah and you are the Rasul of Allaah.” Rasulullaah ε said to the companions (looking at this lad coming onto the straight path and expressing his Imaan), “Move his father from his head side and become his guardian in Deen (i.e. if this lad passes away, then you should do the shrouding and burial etc.).”

[Bayhaqi]

mmm

The mercy sent by Allaah

وعن أبي هريرة عن النبي صلى الله عليه و سلم أنه قال : " إنما أنا رحمة مهداة " . رواه الدارمي والبيهقي في " شعب الإيمان

1529. Hadhrat Abu Hurayrah τ narrates from Rasulullaah ε that he said, **"I am the mercy sent by Allaah."** *[Daarimi, Bayhaqi]*

mmm

The character and habits of Rasulullaah ε

The good treatment of Rasulullaah ε meted out to the attendant

عن أنس قال : خدمت النبي صلى الله عليه و سلم عشر سنين فما قال لي : أف ولا : لم صنعت ؟ ولا : ألا صنعت ؟ متفق عليه

1530. Hadhrat Anas τ narrates, "I served Rasulullaah ε for ten years. (In this entire time) he never said 'uff' to me nor did he ever say that why did you do this and why did you not do that?" *[Bukhari, Muslim]*

mmm

وعنه قال : كان رسول الله صلى الله عليه و سلم من أحسن الناس خلقا فأرسلني يوما لحاجة فقلت : والله لا أذهب وفي نفسي أن أذهب لما أمرني به رسول الله صلى الله عليه و سلم فخرجت حتى أمر على صبيان وهم يلعبون في السوق فإذا برسول الله صلى الله عليه و سلم قد قبض بقفاي من ورائي قال : فنظرت إليه وهو يضحك فقال : " يا أنيس ذهبت حيث أمرتك ؟ " . قلت : نعم أنا أذهب يا رسول الله . رواه مسلم

1531. Hadhrat Anas τ narrates that Rasulullaah ε had the best character amongst people. Subsequently, one day he wanted to send me on an errand so I said to him, "By Allaah, I shall not go but in my heart it was there that whatever

command Rasulullaah ε gives, I will definitely go. Subsequently, I went. I passed the market and I stopped at a place where children were playing. Suddenly, Rasulullaah ε went there and caught my neck from behind. I turned around and saw that he was smiling. He then said, “O Unays, did you go where I sent you?” I said, “Yes, O Rasul of Allaah, I am going.” *[Muslim]*

mmm

The inappropriate way of a Bedouin and the good way of Rasulullaah ε

وعنه قال : كنت أمشي مع رسول الله صلى الله عليه و سلم وعليه برد نجراني غليظ الحاشية فأدركه أعرابي فجبذه جبذة شديدة ورجع نبي الله صلى الله عليه و سلم في نحر الأعرابي حتى نظرت إلى صفحة عاتق رسول الله صلى الله عليه و سلم قد أثرت به حاشية البرد من شدة جبذته ثم قال : يا محمد مر لي من مال الله الذي عندك فالتفت إليه رسول الله صلى الله عليه و سلم ثم ضحك ثم أمر له بعطاء . متفق عليه

1532. Hadhrat Anas τ narrates that (one day) I went with Rasulullaah ε and he had a (striped) shawl of Najraan on his body, the corners were very coarse and thick. (Suddenly on the road) a Bedouin met Rasulullaah ε and he caught his shawl and pulled so powerfully that Rasulullaah ε came close to his chest. I looked up and saw, the pulling of the Bedouin so powerfully that the edge of the shawl left a mark on the neck of Rasulullaah ε. The Bedouin then said, “Muhammad, command that I be given some wealth of the wealth given to you by Allaah.” Rasulullaah ε looked at him and smiled and commanded that something be given to him. *[Bukhari, Muslim]*

mmm

The bravery of Rasulullaah ε

وعنه قال : كان رسول الله صلى الله عليه و سلم أحسن الناس وأجود الناس وأشجع الناس ولقد فزع أهل المدينة ذات ليلة فانطلق الناس قبل الصوت فاستقبلهم النبي صلى الله عليه و سلم قد سبق الناس إلى الصوت هو يقول : " لم تراعوا لم تراعوا " وهو على فرس لأبي طلحة عري ما عليه سرج وفي عنقه سيف . فقال : " لقد وجدته بحرا " . متفق عليه

1533. Hadhrat Anas τ narrates that Rasulullaah ε was the best among people and he was the most generous among people and he was the most brave among people. It happened one night that the people of Madinah were fearful (by hearing the sound of some robber or thief and they began calling each other), then some people gathered and went towards the direction of the sound. They found Rasulullaah ε there in the condition that he ε had went to the direction of the sound. He gave all the people the consolation and said, "Do not fear, there is no danger." At the time Rasulullaah ε was mounted on the horse of Abu Talha which did not have a saddle. Also, there was a sword hanging from his neck. He ε then said, "I found this horse to be fast like the sea." *[Bukhari, Muslim]*

mmm

The unparalleled generosity of Rasulullaah ε

وعن جابر قال : ما سئل رسول الله صلى الله عليه و سلم شيئا قط فقال : لا . متفق عليه

1534. Hadhrat Jaabir τ narrates that it never happened such that someone asked a question and he rejected. *[Bukhari, Muslim]*

mmm

وعن أنس أن رجلا سأل النبي صلى الله عليه و سلم غنما بين جبلين فأعطاه إياه فأتى قومه فقال : أي قوم أسلموا فو الله إن محمدا ليعطي عطاء ما يخاف الفقر . رواه مسلم

1535. Hadhrat Anas τ narrates that a person asked so many goats from Rasulullaah ε that will fill the entire locality between the two mountains. Subsequently, Rasulullaah ε gave him all those goats. The person then came to his nation and said, "O my nation, become Muslims, by Allaah, Muhammad ε gives in abundance and he does not fear poverty and bankruptcy." *[Muslim]*

mmm

وعن جبير بن مطعم بينما هو يسير مع رسول الله صلى الله عليه و سلم مقفله من حنين فعلقت الأعراب يسألونه حتى اضطروه إلى سمرة فخطفت رداءه فوقف النبي صلى الله عليه و سلم فقال : " أعطوني ردائي لو كان لي عدد هذه العضاة نعم لقسمته بينكم ثم لا تجدوني بخيلا ولا كذوبا ولا جبانا " . رواه البخاري

1536. Hadhrat Jubayr bin Mut'im τ narrates the story of the time when he was returning with Rasulullaah ε from the battle of Hunayn, (on the way) a few Bedouins jumped at him and asked him and they remained behind him to the extent that (pulling him) they took him to an acacia tree. There, the thorns of the acacia tree caught his shawl so he stopped and said, "Give me my shawl, if I had cattle equal to all these thorny trees I would have distributed it amongst you and you would know that I am not miserly, nor do I make false promises, nor do I fear poverty." *[Bukhari]*

mmm

The good treatment of Rasulullaah ε with the slaves and female slaves

وعن أنس قال : كان رسول الله صلى الله عليه و سلم إذا صلى الغداة جاء خدم المدينة بآنيتهم فيها الماء فما يأتون بإناء إلا غمس يده فيها فربما جاؤوه بالغداة الباردة فيغمس يده فيها . رواه مسلم

1537. Hadhrat Anas τ narrates that when Rasulullaah ε would complete the Fajr Salaah, then the servants of the people of Madinah would bring water in their utensils (so that through the blessings of his hand, they could gain cure and safety). **Subsequently, whichever person brought a utensil of water, he would place his hand in it and most of the time it would happen that people would come with their utensils in the morning during winter and he would place his hands in the utensil."** *[Muslim]*

mmm

وعنه قال : كانت أمة من إماء أهل المدينة تأخذ بيد رسول الله صلى الله عليه و سلم فتنطلق به حيث شاءت . رواه البخاري

1538. Hadhrat Anas τ narrates that one of the slave girls of Madinah caught the hand of Rasulullaah ε and he went wherever she wanted to go (and they would explain their condition). *[Bukhari]*

mmm

وعنه أن امرأة كانت في عقلها شيء فقالت : يا رسول الله إني لي إليك حاجة فقال : " يا أم فلان انظري أي السكك شئت حتى أقضي لك حاجتك " فخلا معها في بعض الطرق حتى فرغت من حاجتها . رواه مسلم

1539. Hadhrat Anas τ narrates that **there was a woman in Madinah who had some problem with her brain.** One day she said, “O Rasul of Allaah, I have some work with you.” Rasulullaah ε said, “O mother of so and so, look whatever corner you want to go to (I am ready to go there with you), I shall do whatever work you ask.” Subsequently, Rasulullaah ε went with her to a corner and there in solitude, whatever the woman wanted to say, she said it.” *[Muslim]*

mmm

The praiseworthy qualities of Rasulullaah ε

وعنه قال : لم يكن رسول الله صلى الله عليه و سلم فاحشا ولا لعانا ولا سبابا كان يقول عند المعتبة : " ما له ترب جبينه ؟ " . رواه البخاري

1540. Hadhrat Anas τ narrates that Rasulullaah ε was not lewd, nor did he curse, nor was he foul mouthed. Whenever he was angered with anyone he would just say, “What happened to him? May his forehead be covered in dust.” *[Bukhari]*

mmm

Rejection to make Du’aa’ of misfortune for the enemy

وعن أبي هريرة قال : قيل : يا رسول الله ادع على المشركين . قال : " إني لم أبعث لعانا وإنما بعثت رحمة " . رواه مسلم

1541. Hadhrat Abu Hurayrah τ narrates that it was said to Rasulullaah ε, "O Rasul of Allaah, made Du'aa' of misfortune for the polytheists (so that they are destroyed and their roots are broken). He said, **"I was not sent to curse but I was sent as a mercy."** *[Muslim]*

mmm

How shameful was Rasulullaah?

وعن أبي سعيد الخدري قال : كان النبي صلى الله عليه و سلم أشد حياء من العذراء في خدرها فإذا رأى شيئا يكرهه عرفناه في وجهه . متفق عليه

1542. Hadhrat Abu Sa'eed Khudri τ narrates that Rasulullaah ε was more bashful than a virgin girl, whenever he saw something disliked, then we would see the displeasure in his face (but he would not say anything out of shame). *[Bukhari, Muslim]*

mmm

How did Rasulullaah ε laugh?

وعن عائشة رضي الله عنها قالت : ما رأيت النبي صلى الله عليه و سلم مستجمعا قط ضاحكا حتى أرى منه لهواته وإنما كان يتبسم . رواه البخاري

1543. Hadhrat Ayesha radhiyallaahu anha narrates that he never saw Rasulullaah ε laughing such that his entire

mouth was open and I saw his uvula, his laughing was limited to smiling. *[Bukhari]*

mmm

How did Rasulullaah ε speak?

وعنها قالت : إن رسول الله صلى الله عليه و سلم لم يكن يسرد الحديث كسردكم كان يحدث حديثا لو عده العاد لأحصاه . متفق عليه

1544. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah ε would not speak continuously just as you speak continuously. He would speak slowly that if you wanted to count (his words) then you could count them.

[Bukhari]

mmm

What did Rasulullaah ε do at home?

وعن الأسود قال : سألت عائشة : ما كان النبي صلى الله عليه و سلم يصنع في بيته ؟ قالت : كان يكون في مهنة أهله - تعني خدمة أهله - فإذا حضرت الصلاة خرج إلى الصلاة . رواه البخاري

1545. Hadhrat Aswad says that he asked Hadhrat Ayesha radhiyallaahu anha that what would Rasulullaah ε do at home. She said, "Rasulullaah ε would be in the service of his family and when Salaah time came he would go (he would leave all work at the time and he did not keep any matter with the house folk)." *[Bukhari]*

mmm

Rasulullaah ε would always choose the easy way

وعن عائشة قالت : ما خير رسول الله صلى الله عليه و سلم بين أمرين قط إلا أخذ أيسرهما ما لم يكن إثما فإن كان إثما كان أبعد الناس منه وما انتقم رسول الله صلى الله عليه و سلم لنفسه في شيء قط إلا أن ينتهك حرمة الله فينتقم لله بها . متفق عليه

1546. Hadhrat Ayesha radhiyallaahu anha narrates that **whenever Rasulullaah ε would be given a choice between two matters, then he would always choose the easier one on condition that it was not a matter or work of sin.** If that (easy) work was a cause of sin, then he would be someone who would remain far away from it. Rasulullaah ε would never take revenge for himself. Yes, if it was something classified as Haraam by Allaah then he would punish, looking at the (command) of Allaah." *[Bukhari, Muslim]*

mmm

Rasulullaah ε never hit anyone or took revenge from anyone

وعنها قالت : ما ضرب رسول الله صلى الله عليه و سلم لنفسه شيئا قط بيده ولا امرأة ولا خادما إلا أن يجاهد في سبيل الله وما نيل منه شيء قط فينتقم من صاحبه إلا أن ينتهك شيء من محارم الله فينتقم لله . رواه مسلم

1547. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah ε never hit anything (any person), not a woman, not a slave but when he waged Jihaad in the path of Allaah (then he would hit the disbelievers) and it never happened such that (from someone) he got difficulty and trouble and he ε took revenge from the person, yes, if something classified as Haraam by Allaah was done, then he would punish for the sake of Allaah. *[Muslim]*

The character and qualities of Rasulullaah ε

عن أنس قال : خدمت رسول الله صلى الله عليه و سلم وأنا ابن ثمان سنين خدمته عشر سنين فما لامني على شيء قط أتي فيه على يدي فإن لامني لائم من أهله قال : " دعوه فإنه لو قضي شيء كان " . هذا لفظ " المصابيح " وروى البيهقي في " شعب الإيمان " . مع تغيير يسير

1548. Hadhrat Anas τ narrates that when I came into the service of Rasulullaah ε I was 8 years old and I did his service for 10 years continuously. In this time it never happened that something was lost at my hands and Rasulullaah ε scolded me. If anyone of the household of Rasulullaah ε scolded me, then he would say, “Leave him, do not scold him because whatever was to happen, it will definitely happen.” *[Bayhaqi]*

mmm

وعن عائشة رضي الله عنها قالت : لم يكن رسول الله صلى الله عليه و سلم فاحشا ولا متفحشا ولا سخابا في الأسواق ولا يجزي بالسيئة السيئة ولكن يعفو ويصفح . رواه الترمذي

1549. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah ε was not naturally lewd nor would he purposefully be lewd (as though no lewdness ever came from him). He would not shout in the market (as is the habit of people generally) nor would he deal badly with bad but (from his heart) he would forgive. And (apparently) he would overlook (and in this way he would practice on the verse, 'forgive them and overlook, indeed Allaah love those who do good.'" *[Tirmidhi]*

mmm

وعن أنس يحدث عن النبي صلى الله عليه و سلم أنه كان يعود المريض ويتبع الجنازة ويجيب دعوة المملوك ويركب الحمار لقد رأيته يوم خيبر على حمار خطامه ليف . رواه ابن ماجه والبيهقي في " شعب الإيمان "

1550. Hadhrat Anas τ narrates the character and qualities of Rasulullaah ε that he would visit the sick and he would go with the Janaazah. He would accept the invitation of the slave and he would mount a donkey. On the occasion of the battle of Khaybar I saw that Rasulullaah ε was mounted on a donkey and its reins were of date palm fibre. *[Ibn Maajah, Bayhaqi]*

mmm

Rasulullaah ε would do his work himself

وعن عائشة قالت : كان رسول الله صلى الله عليه و سلم يخصف نعله ويخيط ثوبه ويعمل في بيته كما يعمل أحدكم في بيته وقالت : كان بشرا من البشر يفلي ثوبه ويحلب شاته ويخدم نفسه . رواه الترمذي

1551. Hadhrat Ayesha radhiyallaahu anha narrates, "Rasulullaah ε would mend his own shoes, he would sew his own clothes and he would do household work like any of you

would do household work.” **Hadhrat Ayesha radhiyallaahu anha also said, “Rasulullaah ε was a human being among human beings,** he would patch his own clothes, he would milk the goats himself and he would serve himself (i.e. he would do his own work, he would not give work to others to do).” *[Tirmidhi]*

mmm

The informality of Rasulullaah ε with his companions

وعن خارجة بن زيد بن ثابت قال : دخل نفر على زيد بن ثابت فقالوا له : حدثنا أحاديث رسول الله صلى الله عليه و سلم قال : كنت جاره فكان إذا نزل الوحي بعث إلي فكتبته له فكان إذا ذكرنا الدنيا ذكرها معنا وإذا ذكرنا الآخرة ذكرها معنا وإذا ذكرنا الطعام ذكره معنا فكل هذا أحدثكم عن رسول الله صلى الله عليه و سلم . رواه الترمذي

1552. Hadhrat Khaarijah bin Zayd bin Thaabit narrates that (one day) a group of people came to my father (Hadhrat Zayd bin Thaabit τ) and said to him, “Tell us the talk of Rasulullaah ε (i.e. his habits and character). Hadhrat Zayd τ said, “I used to stay next to Rasulullaah ε, when revelation would descend, then he would call me. I would come to him and upon his command would write the revelation. **It was the habit of Rasulullaah ε that when we would speak worldly things, then Rasulullaah ε would also participate in discussing worldly things with us.** When we would speak of the Aakhirat then he would speak of the Aakhirat with us and when we would speak about food and drink then he would speak the same things with us, all this I tell you of Rasulullaah ε.” *[Tirmidhi]*

mmm

The way of sitting and of shaking hands of Rasulullaah ε

وعن أنس أن رسول الله صلى الله عليه و سلم كان إذا صافح الرجل لم ينزع يده من يده حتى يكون هو الذي ينزع يده ولا يصرف وجهه عن وجهه حتى يكون هو الذي يصرف وجهه عن وجهه ولم ير مقدما ركبتيه بين يدي جليس له . رواه الترمذي

1553. Hadhrat Anas τ narrates, "When Rasulullaah ε would shake hands with anyone, then he would not pull his hand until the person did not pull his hand and he would not move his face away from the person until that person did not move his face away. Also, no one saw Rasulullaah ε sitting with his knees in front of him." ***[Tirmidhi]***

mmm

The Tawakkul of Rasulullaah ε

وعنه أن رسول الله صلى الله عليه و سلم كان لا يدخر شيئا لغد . رواه الترمذي

1554. Hadhrat Anas τ narrates that Rasulullaah ε would not gather anything and keep it for the next day (but this is specific for Rasulullaah ε himself, **otherwise it is proven that most of the time he would collect the necessities for his family for a year** and keep it and the reason for this was that he had this fear that at the time of need, they would not be able to have patience and they would get worried of their needs under human pressure.) ***[Tirmidhi]***

mmm

Rasulullaah ε spoke very little

وعن جابر بن سمرة قال : كان رسول الله صلى الله عليه و سلم طويل الصمت . رواه في " شرح السنة "

1555. Hadhrat Jaabir bin Samurah τ narrates, **"Rasulullaah ε would remain silent for long periods of time."** (i.e. he would remain silent and would not speak unnecessarily). *[Baghawi]*

mmm

The method of conversation of Rasulullaah ε

وعن جابر قال : كان في كلام رسول الله صلى الله عليه و سلم ترتيل وترسيل . رواه أبو داود

1556. Hadhrat Jaabir τ narrates, **"Rasulullaah ε would speak slowly and softly."** *[Abu Dawud]*

mmm

وعن عائشة قالت : ما كان رسول الله صلى الله عليه و سلم يسرد سردكم هذا ولكنه كان يتكلم بكلام بينه فصل يحفظه من جلس إليه . رواه الترمذي

1557. Hadhrat Ayesha radhiyallaahu anha narrates that the speech of Rasulullaah ε was not continuous like how you speak continuously. When he spoke, then he would utter every word and sentence slowly that the person sitting with him would remember (the entire conversation) properly."

[Tirmidhi]

mmm

The smiling of Rasulullaah ε

وعن عبد الله بن الحارث بن جزء قال : ما رأيت أحدا أكثر تبسما من رسول الله صلى الله عليه و سلم رواه الترمذي

1558. Hadhrat Abdullaah bin Haarith τ narrates, **"I did not see someone smiling more than Rasulullaah ε."**
[Tirmidhi]

mmm

Waiting for revelation

وعن عبد الله بن سلام قال : كان رسول الله صلى الله عليه و سلم إذا جلس يتحدث يكثر أن يرفع طرفه إلى السماء . رواه أبو داود

1559. Hadhrat Abdullaah bin Salaam τ narrates, "When Rasulullaah ε sat down to speak, then (in waiting for revelation) he would lift his gaze to the sky most of the time." *[Abu Dawud]*

mmm

The mercy and affection of Rasulullaah ε for family and relatives

عن عمرو بن سعيد عن أنس قال : ما رأيت أحدا كان أرحم بالعيال من رسول الله صلى الله عليه و سلم كان إبراهيم ابنه مسترضعا في عوالي المدينة فكان ينطلق ونحن معه فيدخل البيت وإنه ليدخن وكان ظئره قينا فيأخذه فيقبله ثم يرجع . قال عمرو : فلما توفي إبراهيم قال رسول الله صلى الله عليه و سلم : " إن إبراهيم ابني وإنه مات في الثدي وإن له لظئرين تكملان رضاعه في الجنة " . رواه مسلم

1560. Hadhrat Amr bin Sa'eed narrates from Hadhrat Anas τ that he said, "I did not see anyone more affectionate and merciful to his family members than Rasulullaah ε. Hadhrat Ibraaheem τ - the son of Rasulullaah ε - (born from Maariyah Qibtiyyah) would be breastfed on the outskirts of Madinah. (i.e. he was kept at a high lying village in order to be breastfed). He would go there most of the time (to see his son and find out regarding him). We were with him as well. He would reach there and enter the house that was filled with smoke, because the wet nurse's husband was a blacksmith. Then he would take Ibraaheem τ into his lap, show love to him and return home."

Hadhrat Amr τ narrates, "When Hadhrat Ibraaheem τ passed away then Rasulullaah ε said, **"Ibraaheem is my son, he became the beloved of Allaah in his infancy, there were two wet nurses appointed for him that completed the period of nursing for him in Jannah."** *[Muslim]*

The harsh request of a Jewish scholar and the good treatment of Rasulullaah ε

وعن علي أن يهوديا يقال له : فلان حبر كان له على رسول الله صلى الله عليه و سلم في دنانير فتقاضى النبي صلى الله عليه و سلم فقال له : " يا يهودي ما عندي ما أعطيك " . قال : فإني لا أفارقك يا محمد حتى تعطيني . فقال رسول الله صلى الله عليه و سلم : " إذا أجلس معك " فجلس معه فصلى رسول الله صلى الله عليه و سلم الظهر والعصر والمغرب والعشاء الآخرة والغداة وكان أصحاب رسول الله صلى الله عليه و سلم يتهددونه ويتوعدونه ففطن رسول الله صلى الله عليه و سلم ما الذي يصنعون به . فقالوا : يا رسول الله يهودي يحبسك فقال رسول الله صلى الله عليه و سلم : " منعني ربي أن أظلم معاهدا وغيره " فلما ترجل النهار قال اليهودي : أشهد أن لا إله إلا الله وأشهد أنك رسول الله وشطر مالي في سبيل الله أما والله ما فعلت بك الذي فعلت بك إلا لأنظر إلى نعتك في التوراة : محمد بن عبد الله مولده بمكة ومهاجره بطيبة وملكه بالشام ليس بفظ ولا غليظ ولا سخاب في الأسواق ولا متزي بالفحش ولا قول الخنا أشهد أن لا إله إلا الله وأنك رسول الله وهذا مالي فاحكم فيه بما أراك الله وكان اليهودي كثير المال . رواه البيهقي في " دلائل النبوة "

1561. Hadhrat Ali τ narrates that (in Madinah) there was a Jewish scholar. Rasulullaah ε owed him a few Dinaars. (One day) this Jewish scholar came to Rasulullaah ε and requested those Dinaars. He said, "O Jew, I do not have anything at this time to give you." (i.e. I do not have Dinaars to pay my debt nor do I have something to give you in lieu of those Dinaars so that your request could be fulfilled). The Jew said, "Muhammad, I shall not leave you until you do not pay my debt." Rasulullaah ε replied, "(Well, brother, if it is this that as long as my debt is not paid you will not leave me and you will not go from me, then) I shall sit by you." Saying this, he sat with him and at that place (in front of the Jew) Rasulullaah ε performed Zuhr, Asr, Maghrib, 'Isha and Fajr. The companions (looking at this, became livid) and scolded the Jew. When Rasulullaah ε came to know that the companions were scolding the Jew, the companions said, "O

Rasul of Allaah, this Jew has restricted you and forced you to sit here (how can we tolerate this lowly deed?).”

Rasulullaah ε said, “Allaah has forbidden me to oppress this person with whom I have an agreement, or any other person.”

Then as the day progressed, the Jew said (looking at the good character of Rasulullaah ε), “I testify that there is no deity but Allaah and you are the Rasul-Messenger of Allaah.” (He then said, “O Rasul of Allaah,) I give half my wealth as charity in the path of Allaah. Listen, by Allaah, the harsh attitude I adopted with you, the cause of it was nothing except that I wanted to see the qualities in you which are mentioned in the Tauraat that his name will be Muhammad, the son of Abdullaah, he will be born in Makkah and will migrate to Madinah Tayyibah, the borders of his rule will stretch until Shaam, he will not be foul mouthed or hard hearted, he will not shout in the markets, he will not speak lewd talk, and he will not speak shameless things.” “(I see these qualities in you) and testify that there is no deity but Allaah and you are the Rasul-Messenger of Allaah. (O Rasul of Allaah), my wealth is present, decide regarding it in the light of the command of Allaah.” (The narrator says) that Jew was very wealthy. *[Bayhaqi]*

mmm

The good treatment of Rasulullaah ε to orphans and the destitute

وعن عبد الله بن أبي أوفى قال : كان رسول الله صلى الله عليه و سلم يكثر الذكر ويقل اللغو ويطيل الصلاة ويقصر الخطبة ولا يأنف أن يمشي مع الأرملة والمسكين فيقضي الحاجة . رواه النسائي والدارمي

1562. Hadhrat Abdullaah bin Abi Aufa τ narrates that Rasulullaah ε was engaged in Dhikr. He would rarely speak useless things. He would lengthen the Salaah and shorten the sermon and he did not find it blameworthy to walk with the widows and destitute and do their work. *[Nasa'i, Daarimi]*

mmm

The truthfulness of Rasulullaah ε

وعن علي أن أبا جهل قال للنبي صلى الله عليه و سلم : إنا لا نكذبك ولكن نكذب بما جئت به فأنزل الله تعالى فيهم : [فإنهم لا يكذبونك ولكن الظالمين بآيات الله يجحدون] رواه الترمذي

1563. Hadhrat Ali τ narrates that when Abu Jahl said to Rasulullaah ε, "(O Muhammad), we do not belie you (because we are well aware of your truthfulness and we have never known you to speak a lie), but we belie that which you have brought. So Allaah I revealed regarding them (the Quraysh of Makkah, i.e. Abu Jahl and others), 'They do not belie you but the oppressors belie the verses of Allaah."

[Tirmidhi]

mmm

Rasulullaah ε chose to be a servant Rasul-Messenger

وعن عائشة قالت : قال رسول الله صلى الله عليه و سلم : " يا عائشة لو شئت لسارت معي جبال الذهب جاءني ملك وإن حجزته لتساوي الكعبة فقال : إن ربك يقرأ عليك السلام ويقول : إن شئت نبيا عبدا وإن شئت نبيا ملكا فنظرت إلى جبريل عليه السلام فأشار إلي أن ضع نفسك "

وفي رواية ابن عباس : فالتفت رسول الله صلى الله عليه و سلم إلى جبريل كالمستشير له فأشار جبريل بيده أن تواضع . فقلت : " نبيا عبدا " قالت : فكان

رسول الله صلى الله عليه و سلم بعد ذلك لا يأكل متكأ يقول : " آكل كما يأكل العبد وأجلس كما يجلس العبد " رواه في " شرح السنة "

1564. Hadhrat Ayesha radhiyallaahu anha narrates that (one day) Rasulullaah ε said to me, "Ayesha, if I wanted, then definitely a mountain of gold would have walked with me (I tell you the incident of one day that) an angel came to me (that was so tall that) his waist was at the height of the Ka'bah. He said to me, "Your Rabb sends Salaam to you and says that choose whether you want to be a servant Rasul-Messenger or a king Rasul-Messenger, (i.e. you are given a choice). I (heard this) and looked to Jibreel υ (and sought counsel from him that tell me, which form will be better for me). He indicated, "Lower your carnal self (i.e. accept to be a servant Rasul-Messenger)."

The narration of Ibn Abbaas states that Rasulullaah ε turned to Jibreel υ as though he was requesting him for counsel so Hadhrat Jibreel υ indicated with his hand (to the earth) that choose that which is low. So I said, "I choose to be a servant Rasul-Messenger."

Hadhrat Ayesha radhiyallaahu anha says, "After this, Rasulullaah ε never leaned and ate and he would say that I eat as a slave eats and I sit as a slave sits." *[Baghawi]*

mmm

Nabi ε is deputed and the beginning of revelation

Rasulullaah ε is deputed and his age

عن ابن عباس قال : بعث رسول الله صلى الله عليه و سلم لأربعين سنة فمكث بمكة ثلاث عشرة سنة يوحى إليه ثم أمر بالهجرة فهاجر عشر سنين ومات وهو ابن ثلاث وستين سنة . متفق عليه

1565. Hadhrat Ibn Abbaas τ narrates that Rasulullaah ε was deputed with Nubuwwah at the age of 40. After this he remained in Makkah for 13 years. He was then commanded to migrate. Subsequently, he migrated and lived for 10 years in Madinah and when he passed away his blessed age was 63." *[Bukhari, Muslim]*

mmm

وعنه قال : أقام رسول الله صلى الله عليه و سلم بمكة خمس عشرة سنة يسمع الصوت ويرى الضوء سبع سنين ولا يرى شيئا وثمان سنين يوحى إليه وأقام بالمدينة عشرا وتوفي وهو ابن خمس وستين . متفق عليه

1566. Hadhrat Ibn Abbaas τ narrates that Rasulullaah ε lived 15 years in Makkah (after being deputed with Nubuwwah) and (in the fifteen years), the first 7 years he would hear the voice of Jibreel υ (O Muhammad) and he would see a light. Besides this, he would not see anything and (at the end of the fifteen years), in 8 years revelation would come upon him and he stayed for 10 years in Madinah. When he passed away his age was 65.

[Bukhari, Muslim]

mmm

وعن أنس قال : توفاه الله على رأس ستين سنة . متفق عليه

1567. Hadhrat Anas τ narrates that Allaah I lifted up Rasulullaah ε when 60 years of age were completed.

[Bukhari, Muslim]

mmm

The age of Rasulullaah ε, Hadhrat Abu Bakr τ and Hadhrat Umar τ

وعنه قال : قبض النبي صلى الله عليه و سلم وهو ابن ثلاث وستين وأبو بكر وهو ابن ثلاث وستين وعمر وهو ابن ثلاث وستين . رواه مسلم قال محمد بن إسماعيل البخاري : ثلاث وستين أكثر

1568. Hadhrat Anas τ narrates that the age of Rasulullaah ε was 63 when he passed away and Hadhrat Abu Bakr τ also passed away when he was 63 and Hadhrat Umar τ also passed away at the age of 63." *[Muslim]*

Muhammad Bin Ismaa'eel Bukhari said, "Most of the narrations regarding the age of Rasulullaah ε state that he was 63."

mmm

The detail of the beginning of revelation

وعن عائشة رضي الله عنها قالت : أول ما بدئ به رسول الله صلى الله عليه و سلم من الوحي الرؤيا الصادقة في النوم فكان لا يرى رؤيا إلا جاءت مثل فلق الصبح ثم حبب إليه الخلاء وكان يخلو بغار حراء فيتحنث فيه - وهو التعبد الليالي ذوات العدد - قبل أن ينزع إلى أهله ويتزود لذلك ثم يرجع إلى خديجة فيتزود لمثلها حتى جاءه الحق وهو في غار حراء فجاءه الملك فقال : اقرأ . فقال : " ما أنا بقارئ " . قال : " فأخذني فغطني حتى بلغ مني الجهد ثم أرسلني فقال : اقرأ . فقلت : ما أنا بقارئ فأخذني فغطني الثانية حتى بلغ مني الجهد ثم أرسلني فقال : اقرأ . فقلت : ما أنا بقارئ . فأخذني فغطني الثالثة حتى بلغ مني الجهد ثم أرسلني فقال : [اقرا باسم ربك الذي خلق . خلق الإنسان من علق . اقرأ وربك الأكرم . الذي علم بالقلم . علم الإنسان ما لم يعلم] " . فرجع بها رسول الله صلى الله عليه و سلم يرجف فؤاده فدخل على خديجة فقال : " زملوني زملوني "

فزملوه حتى ذهب عنه الروع فقال لخديجة وأخبرها الخبر : " لقد خشيت على نفسي " فقالت خديجة : كلا والله لا يخزيك الله أبدا إنك لتصل الرحم وتصدق الحديث وتحمل الكل وتكسب المعدوم وتقري الضيف وتعين على نوائب الحق ثم انطلقت به خديجة إلى ورقة بن نوفل ابن عم خديجة . فقالت له : يا ابن عم اسمع من ابن أخيك . فقال له ورقة : يا ابن أخي ما ذا ترى ؟ فأخبره رسول الله صلى الله عليه و سلم خبر ما رأى . فقال ورقة : هذا هو الناموس الذي أنزل الله على موسى يا ليتني فيها جذعا يا ليتني أكون حيا إذ يخرجك قومك . فقال رسول الله صلى الله عليه و سلم : " أو مخرجي هم ؟ " قال : نعم لم يأت رجل قط بمثل ما جئت به إلا عودي وإن يدركني يومك أنصرك نصرا مؤزرا . ثم لم ينشب ورقة أن توفي وفتر الوحي . متفق عليه

وزاد البخاري : حتى حزن النبي صلى الله عليه و سلم - فيما بلغنا - حزنا غدا منه مرارا كي يتردى من رؤوس شواهق الجبل فكلما أوفى بذروة جبل لكي يلقي نفسه منه تبدى له جبريل فقال : يا محمد إنك رسول الله حقا . فيسكن لذلك جأشه وتقر نفسه

1569. Hadhrat Ayesha radhiyallaahu anha narrates that the chain of revelation upon Rasulullaah ε began with dreams. Whatever dream he saw, its interpretation would come before him so bright like the brightness of the morning. Then solitude was made beloved to him. He began to stay in the cave of Hira. In this cave he would worship, i.e. as long as he did not have desire for his family, he would remain engaged in worship for a few nights and he would take food and drink for the worship of those nights and (when this provision would get finished) he would come to Hadhrat Khadijah radhiyallaahu anha and he would take provision for the worship of these nights and return to the cave (this chain of events continued) until the truth came, at the time he was also in the cave of Hira when an angel (Jibreel υ) came and said, “Read.” Rasulullaah ε replied, “I do not know how to read.”

Rasulullaah ε said, “The angel held me (upon hearing my answer) and pressed me (very hard) until I became worried.

Then angel then left me and said, “Read.” I gave the same reply that I do not know how to read. Rasulullaah ε said, “The angel caught me a second time and pressed me (very hard) until I became worried. He then left me and said, “Read.” I said the same thing this time that I do not know how to read. The angel caught me the third time and pressed me (very hard) until I became worried. He then left me and said, “Read in the name of your Rabb Who created. He created man from a clot of blood. Read and your Rabb is Most Honourable. He Who taught by means of the pen, He taught man that which he did not know.”

After this (the angel disappeared and) Rasulullaah ε took those verses and came home in the condition that his heart was trembling (in fact he had a state of fever throughout his body). He came to Hadhrat Khadijah radhiyallaahu anha and said, “Cover me, cover me.” Hadhrat Khadijah radhiyallaahu anha covered him with clothing until the fear and terror began to leave him. Rasulullaah ε then narrated the entire incident to Hadhrat Khadijah radhiyallaahu anha and he also said to her, “I have fear for my life.” Hadhrat Khadijah radhiyallaahu anha said (in consoling), “(What you are thinking) it will never happen.

By Allaah, (I have full conviction that) Allaah I will never disgrace you and He will not let you fail because you have good relations with family and you speak the truth. You lift the burdens of others, you earn to spend on the poor and destitute, you serve the guests and you help people in difficulties and calamities.

After this Hadhrat Khadijah radhiyallaahu anha took Rasulullaah ε to her cousin Waraqah bin Naufal and said to him, “O cousin, listen to the story of your nephew.” Waraqah

turned to Rasulullaah ε and said, “My nephew, tell us what is the incident and what do you see and feel?” Rasulullaah ε narrated the entire incident to him that happened. Waraqah said, “This is the very Naamoos (angel) who was sent by Allaah I with revelation to Hadhrat Musa υ. If only your Nubuwwah became apparent when I was young and strong. If only I remain alive (even though I have no strength) when your nation will banish you (from Makkah). Rasulullaah ε asked (in surprise), “Will my nation definitely banish me?” Waraqah said, “Yes, (I have conviction that your people will definitely banish you from Makkah) because whenever any person came to the world with Nubuwwah like you, people treated him with enmity, if I remain alive (when you begin to call people to the Deen of Allaah and in reply, your nation will give you difficulty and they will banish you from the city), then I shall help you will full strength and support.

However, Waraqah did not remain alive for many days and he quickly passed away and the chain of revelation stopped. This narration is mentioned until here in Bukhari and Muslim.

After this, Bukhari narrates the following words, “(When the chain of revelation stopped then) Rasulullaah ε was grieved and this grief was so severe that on a few occasions he left in the morning with the intention to drop himself from the top of a high mountain but whenever he reached the mountain peak to throw himself down, then suddenly Jibreel υ would appear and say, “Muhammad, indeed you are the true Rasul-Messenger of Allaah. Through this consolation of Hadhrat Jibreel υ, the trembling heart of Rasulullaah ε would come to an end and he would be at ease.”

mmm

The first revelation after revelation was suspended

وعن جابر أنه سمع رسول الله صلى الله عليه و سلم يحدث عن فترة الوحي قال : " فبينا أنا أمشي سمعت صوتا من السماء فرفعت بصري فإذا الملك الذي جاءني بحراء قاعد على كرسي بين السماء والأرض فجئثت منه رعبا حتى هويت إلى الأرض فجئت أهلي فقلت : زملوني زملوني فأنزل الله تعالى : [يا أيها المدثر . قم فأنذر وربك فكبر . وثيابك فطهر . والرجز فاهجر] ثم حمي الوحي وتتابع " متفق عليه .

1570. Hadhrat Jaabir τ narrates that he heard the condition of Rasulullaah ε when revelation stopped for a few days that (one day) I was going when suddenly the sound of the sky fell on my ears. I looked up and saw that the angel that came to me at Hira was sitting on a throne between the earth and sky. (The moment my gaze fell on him) such awe and fear was created in my heart that I fell down to the ground. I then came home and said, “Cover me, cover me.” Subsequently, the housefolk covered me. Then Allaah I revealed the verses, ‘O the one covered in clothing, stand and warn the creation, and mention the greatness of your Rabb and keep your clothing pure and leave filth.’ After this, revelation came continuously. *[Bukhari, Muslim]*

mmm

How did revelation come?

وعن عائشة أن الحارث بن هشام سأل رسول الله صلى الله عليه و سلم فقال : يا رسول الله كيف يأتيك الوحي ؟ فقال رسول الله صلى الله عليه و سلم : " أحيانا يأتيني مثل صلصلة الجرس وهو أشده علي فيفصم عني وقد وعيت عنه ما قال وأحيانا يتمثل لي الملك رجلا فيكلمني فأعي ما يقول " . قالت عائشة : ولقد رأيته ينزل عليه الوحي في اليوم الشديد البرد فيفصم عنه وإن جبينه ليتفصد عرقا . متفق عليه

1571. Hadhrat Ayesha radhiyallaahu anha narrates that Haarith bin Hishaam (who was the brother of Abu Jahl and accepted Islaam before the conquest of Makkah) asked Rasulullaah ε, “O Rasul of Allaah, how does revelation come to you?” Rasulullaah ε said, “Revelation comes to me like the sound of a bell (i.e. the sound of revelation is similar to that of a bell) and revelation is heavy upon me. Subsequently, the words of revelation are brought to me by the angel, I listen to them with great effort and attention and sometimes it happens that the angel takes the form of a human and speaks to me and whatever he says I remember and learn.”

Hadhrat Ayesha radhiyallaahu anha says, “I saw during the days of severe cold, when revelation would come upon Rasulullaah ε and the angel would bring the revelation and go away, that his forehead used to be dripping with sweat.”

[Bukhari, Muslim]

mmm

The condition of Rasulullaah ε when revelation would come

وعن عبادة بن الصامت قال : كان النبي صلى الله عليه و سلم إذا نزل عليه الوحي كرب لذلك وتربد وجهه . وفي رواية : نكس رأسه ونكس أصحابه رؤوسهم فلما أتلي عنه رفع رأسه . رواه مسلم

1572. Hadhrat Ubaadah bin Saamit τ narrates that when revelation would come upon Rasulullaah ε, then on account of it he would be greatly grieved and the colour of his face would change.

One narration states that when revelation would come upon Rasulullaah ε, then he would lower his head and his companions would lower their heads. When the revelation would stop descending, then he (and the companions) would lift their heads.” *[Muslim]*

mmm

To whom should the call of Deen be given first?

وعن ابن عباس قال : لما نزلت [وأنذر عشيرتك الأقربين] خرج النبي صلى الله عليه و سلم حتى صعد الصفا فجعل ينادي : " يا بني فهر يا بني عدي " لبطون قريش حتى اجتمعوا فجعل الرجل إذا لم يستطع أن يخرج أرسل رسولا لينظر ما هو فجاء أبو لهب وقريش فقال : " أرأيتم إن أخبرتكم أن خيلا تخرج من سفح هذا الجبل - وفي رواية : أن خيلا تخرج بالوادي تريد أن تغير عليكم - أكنتم مصدقي ؟ " قالوا : نعم ما جربنا عليك إلا صدقا . قال : " فإني نذير لكم بين يدي عذاب شديد " . قال أبو لهب : تبا لك ألهذا جمعتنا ؟ فنزلت : [تبت يدا أبي لهب وتب] متفق عليه

1573. Hadhrat Ibn Abbaas τ narrates that when this verse was revealed, 'and warn your close relatives', then Rasulullaah ε came out and climbed Mount Safa (in order to carry out this command immediately) and called (the tribes of Quraysh), "O the children of Fihr, o the children of 'Adiyy, in this way he he called all the tribes of the Quraysh by name. Subsequently, (upon his call) all the tribes and groups of the Quraysh gathered (around him) to the extent that the person who could not reach there himself (on account of some reason or excuse) he sent someone as his messenger to find out (why Rasulullaah ε is calling us).

In summary, when Abu Lahab and all the Quraysh came, then he addressed them and said, "If I inform you that behind this mountain there is a cavalry of an army coming, and the words of one narration are that a battalion of a cavalry is coming from the jungle (of Makkah) and they want to attack you suddenly, then tell me, will you believe me?" they all said, "Yes, (we shall definitely believe you) because we have always found you to be truthful." He then said, "(Listen), I warn you of that painful punishment that will come upon you (in the world or in the Aakhirat)." Abu Lahab began to say, "Be destroyed, have you gathered us for this?" upon this, the

verse was revealed, 'The hands of Abu Lahab have been destroyed and annihilated.' *[Bukhari, Muslim]*

mmm

The ill treatment of the Quraysh and its result

وعن عبد الله بن مسعود قال : بينما رسول الله صلى الله عليه و سلم يصلي عند الكعبة وجمع قريش في مجالسهم إذ قال قائل : أيكم يقوم إلى جزور آل فلان فيعمد إلى فرثها ودمها وسلاها ثم يمهله حتى إذا سجد وضعه بين كتفيه وثبت النبي صلى الله عليه و سلم ساجدا فضحكوا حتى مال بعضهم على بعض من الضحك فانطلق منطلق إلى فاطمة فأقبلت تسعى وثبت النبي صلى الله عليه و سلم ساجدا حتى ألقته عنه وأقبلت عليهم تسبهم فلما قضى رسول الله صلى الله عليه و سلم الصلاة قال : " اللهم عليك بقريش " ثلاثا - وكان إذا دعا دعا ثلاثا وإذا سأل سأل ثلاثا - : " اللهم عليك بعمرو بن هشام وشيبة بن ربيعة والوليد بن عتبة وأمية بن خلف وعقبة بن أبي معيط وعمارة بن الوليد " . قال عبد الله : فو الله لقد رأيتهم صرعى يوم بدر ثم سحبوا إلى القليب قليب بدر ثم قال رسول الله صلى الله عليه و سلم : " وأتبع أصحاب القليب لعنة " . متفق عليه

1574. Hadhrat Abdullaah bin Mas'ood τ narrates that (one day) when Rasulullaah ε was performing Salaah near the Ka'bah and the leaders of the Quraysh were sitting in a gathering there when suddenly a person among them said, "Will any of you go to a particular village and tribe where a camel was slaughtered and bring the intestines that are filled with filth and its blood and the membrane covering the kid and place it (all this filth), then when Muhammad (ε) goes into Sajdah, will he place it between his shoulders?" (Hearing this) a greatly wretched person (Utbah bin Abi Mu'it or Abu Jahl) stood up (and brought these things and came).

Then, when Rasulullaah ε went into Sajdah, he placed all these things between the shoulders of Rasulullaah ε and Rasulullaah ε remained in Sajdah (because he could not get

up on account of the weight of all this) and the polytheists looked and laughed and they laughed falling over each other.

Someone went to inform Hadhrat Faatimah, so she came running and until then Rasulullaah ε was in Sajdah (under the weight of that filth). Hadhrat Faatimah removed all that from his back and turned to those wretched ones and spoke harshly to them. When Rasulullaah ε completed his Salaah, he made Du'aa' of misfortune, "O Allaah, catch the Quraysh severely, i.e. destroy the polytheists." He made this Du'aa' thrice and **it was his habit that whenever he made Du'aa', he made it thrice.** In this way, whenever he asked Allaah I for anything, he would plead thrice (then after making a general Du'aa' of misfortune, **he took the names of those eternally wretched ones and made Du'aa' of misfortune) 'O Allaah, severly catch Amr bin Hishaam, Utbah bin Rabi'ah, Shaybah bin Rabi'ah, Walid bin Utbah, Umayyah bin Khalaf, Uqbah bin Abi Mu'it and Ammarah bin Walid.'**

Hadhrat Abdullaah bin Mas'ood τ said, "By Allaah, I saw these disbelievers who were mentioned, destroyed in the field of Badr, they were then taken and thrown into one of the wells of Badr. Then Rasulullaah ε said, "Those who have been thrown into the well have been cursed." *[Bukhari, Muslim]*

mmm

The harm of the disbelievers and the tolerance of Rasulullaah ε

وعن عائشة أنها قالت : هل أتى عليك يوم كان أشد من يوم أحد ؟ فقال : " لقد لقيت من قومك فكان أشد ما لقيت منهم يوم العقبة إذ عرضت نفسي على ابن عبد يا ليل بن كلال فلم يجبني إلى ما أردت فانطلقت - وأنا مهموم - على وجهي

فلم أفق إلا في قرن الثعالب فرفعت رأسي فإذا أنا بسحابة قد أظلتني فنظرت فإذا فيها جبريل فناداني فقال : إن الله قد سمع قول قومك وما ردوا عليك وقد بعث إليك ملك الجبال لتأمره بما شئت فيهم " . قال : " فناداني ملك الجبال فسلم علي ثم قال : يا محمد إن الله قد سمع قول قومك وأنا ملك الجبال وقد بعثني ربك إليك لتأمرني بأمرك إن شئت أطبق عليهم الأخشبين " فقال رسول الله صلى الله عليه و سلم : " بل أرجو أن يخرج الله من أصلابهم من يعبد الله وحده ولا يشرك به شيئا " . متفق عليه

1575. Hadhrat Ayesha radhiyallaahu anha narrates that (one day) she said, "O Rasul of Allaah, has a day more severe than Uhud passed over you?" (During the battle of Uhud, Rasulullaah ε had to suffer great difficulty and harm which will be mentioned in the following Hadith). Rasulullaah ε said, "Great harm has come to me from your people, and the most difficulty came to me when I went to Ibn Abd Yaleel bin Kulaal (and called him to accept Islaam), but he did not accept my call and I went away greieved (and carried on walking) until I reached Qarn Tha'alib and I came to my senses. I lifted my head upwards and saw a piece of a cloud that was shading me.

Then my gaze suddenly fell upon Jibreel υ in that piece of cloud. Jibreel υ called me and said, "Your Rabb has heard what your nation said and He also heard the reply they gave you (i.e. He is aware of the their harsh words, their belying and their harm to you) and He has now sent the angel of the mountains at your service that you can give whatever command you want regarding your nation."

Rasulullaah ε said, "The angel of the mountains then called me and greeted me." He said, "O Muhammad, Allaah has heard the talk of your nation, I am the angel of the mountains, your Rabb has sent me to you to carry out your command. If you say, then I shall turn these mountains called

'Akhshabayn' upon them. Rasulullaah ε said, "(I do not want their destruction) but I have hope that Allaah I will create such people from their progeny that will only worship one Allaah and will not ascribe anything as partner to Him (i.e. they will not be involved in major or minor polytheism)." *[Bukhari, Muslim]*

mmm

The ill treatment by the disbelievers in the battle of Uhud

وعن أنس أن رسول الله صلى الله عليه و سلم كسرت رباعيته يوم أحد وشج رأسه فجعل يسلت الدم عنه ويقول : " كيف يفلح قوم شجوا رأس نبيهم وكسروا رباعيته" . رواه مسلم

1576. Hadhrat Anas τ narrates that on the day of the battle of Uhud, **one canine of Rasulullaah ε was broken and his head was wounded.** He would wipe the blood and say, "How can the nation be successful which has injured the head of their Nabi and have broken his tooth?" *[Muslim]*

mmm

The result of ill treatment to the Nabi

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " اشتد غضب الله على قوم فعلوا بنبيه " يشير إلى رباعيته " اشتد غضب الله على رجل يقتله رسول الله في سبيل الله " . متفق عليه

1577. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "The anger of Allaah I is hard upon that nation which have dealth with their Nabi in such a way (and in order to clarify) he indicated to his teeth. Also, the anger of Allaah is

severe upon that person which killed the Rasul-Messenger of Allaah in the path of Allaah."

[Bukhari, Muslim]

mmm

The first revelation

عن يحيى بن أبي كثير قال : سألت أبا سلمة بن عبد الرحمن عن أول ما نزل من القرآن ؟ قال : [يا أيها المدثر] قلت : يقولون : [إقرأ باسم ربك] قال أبو سلمة

: سألت جابرا عن ذلك . وقلت له مثل الذي قلت لي . فقال لي جابر : لا أحدثك إلا بما حدثنا رسول الله صلى الله عليه و سلم قال : " جاورت بحراء شهرا فلما قضيت جواري هبطت فنوديت فنظرت عن يميني فلم أر شيئا ونظرت عن شمالي فلم أر شيئا ونظرت عن خلفي فلم أر شيئا فرفعت رأسي فرأيت شيئا فأتيت خديجة فقلت : دثروني فدثروني وصبوا علي ماء باردا فنزلت : [يا أيها المدثر . قم فأنذر وربك فكبر . وثيابك فطهر . والرجز فاهجر] وذلك قبل أن تفرض الصلاة . متفق عليه

1578. Hadhrat Yahya bin Katheer narrates that he asked Hadhrat Abu Salamah bin Abdur Rahmaan bin Auf, “Which part of the Qur’aan was revealed first?” he replied, “O you wrapped in a cloth”. I said, “People say that the first verse revealed was ‘Read in the name of your Rabb.” Hadhrat Abu Salamah said, “I asked the same question to Hadhrat Jaabir (that which was the first part of the Qur’aan to be revealed so he gave the same reply which I gave you). Then I said the same thing to him that you said to me (people say that the first verse that was revealed was ‘Read in the name of your Rabb’), then they said to me, “I tell you what Rasulullaah ε said before us.”

He said, “I remained in I’tikaaf for a month in the cave of Hira, when the time of my I’tikaaf was complete and I came from the mountain, then suddenly a sound came to my ear, I turned to the right and saw but I did not see anything. I saw to the left and saw nothing, I looked to the back and I saw nothing as well. I then looked up and I saw something, i.e. an angel, I came to Khadijah (I saw him and out of fear I was trembling) and said, “Cover me, cover me.” Khadijah covered me immediately and put cold water on me. He then recited these verses, ‘O you covered in clothing, stand and warn and mention the greatness of your Rabb and keep your clothing pure and leave filth.’ And this incident of descent of revelation was before the obligatory Salaah.” *[Bukhari, Muslim]*

mmm

The signs of Nubuwwah

The incident of splitting the chest

عن أنس أن رسول الله صلى الله عليه و سلم أتاه جبريل وهو يلعب مع الغلمان فأخذه فصرعه فشق عن قلبه فاستخرج منه علقة . فقال : هذا حظ الشيطان منك ثم غسله في طست من ذهب بماء زمزم ثم لأمه وأعاده في مكانه وجاء الغلمان

يسعون إلى أمه يعني ظئره . فقالوا : إن محمدا قد قتل فاستقبلوه وهو منتقع اللون قال أنس : فكنت أرى أثر المخيط في صدره . رواه مسلم

1579. Hadhrat Anas τ narrates that Rasulullaah ε (when he was small and in the custody of the wet nurse Halimah, that one day) he was playing with the children when Hadhrat Jibreel υ came and caught him and made him lie down. He then removed his heart and took out a black dot of congealed blood and said, "This is the part of Shaytaan in your body." (If this part remains in your body, then Shaytaan can gain control over you through it). After this, he placed the heart in a gold utensil and washed it with Zam Zam. He then returned the heart and fixed the chest from the top. The children came running to the mother of Rasulullaah ε, i.e. the wet nurse Halimah and said, "Muhammad has been killed." (The house folk of Halimah and the neighbours) came to that place where Rasulullaah ε was.

The colour of his face was changed (out of fear and terror). **Hadhrat Anas τ says, "I saw the signs of stitches on the blessed chest of Rasulullaah ε."** *[Muslim]*

mmm

The stones greeting

وعن جابر بن سمرة قال : قال رسول الله صلى الله عليه و سلم : " إني لأعرف حجرا بمكة كان يسلم علي قبل أن أبعث إني لأعرفه الآن " . رواه مسلم

1580. Hadhrat Jaabir bin Samurah τ narrates that Rasulullaah ε said, "I recognize the stone that would greet me with Salaam before (proclaiming)Nubuwwah in Makkah, I know it well even now." *[Muslim]*

mmm

The miracle of splitting the moon

وعن أنس قال : إن أهل مكة سألوا رسول الله صلى الله عليه و سلم أن يريهم آية فأراهم القمر شقتين حتى رأوا حراء بينهما . متفق عليه

1581. Hadhrat Anas τ narrates that the disbelievers of Makkah gathered and requested Rasulullaah ε that if you are true in your claim of Nubuwwah, then show a sign (miracle). Subsequently, Rasulullaah ε made the moon into two parts and showed them to the extent that the disbelievers saw the Mount of Hirah between the two parts of the moon.
[Bukhari, Muslim]

mmm

وعن ابن مسعود قال : انشق القمر على عهد رسول الله صلى الله عليه و سلم فرقتين : فرقة فوق الجبل وفرقة دونه . فقال رسول الله صلى الله عليه و سلم : " اشهدوا " . متفق عليه

1582. Hadhrat Ibn Mas'ood τ narrates that in the time of Rasulullaah ε, the moon was split in the middle and became two parts in such a way that one part was at the top of the mountain and the other part was at the bottom. Rasulullaah ε said, "Testify (to my Nubuwwah or my miracle)." *[Bukhari, Muslim]*

mmm

The evil of Abu Jahl and its consequence

وعن أبي هريرة قال : قال أبو جهل : هل يعفر محمد وجهه بين أظهركم ؟ فقيل : نعم . فقال : واللات والعزى لئن رأيته يفعل ذلك لأطأن على رقبته فأتى رسول الله صلى الله عليه و سلم وهو يصلي - زعم ليطأ على رقبته - فما فجئهم منه إلا وهو ينكص على عقبيه ويتقي بيديه فقيل له مالك ؟ فقال : إن بيني وبينه لخندقا من نار وهولا وأجنحة . فقال رسول الله صلى الله عليه و سلم : " لو دنا مني لاختطفته الملائكة عضوا عضوا " . رواه مسلم

1583. Hadhrat Abu Hurayrah τ narrates that (once) Abu Jahl said (in front of the people), “Does Muhammad make his face dusty in front of you? (i.e. does he perform Salaah and prostrate?)” The people said, “Yes.” Abu Jahl said, “By Laat and Uzza, if I see Muhammad doing that, I shall trample his neck.” Subsequently, (one day) when Rasulullaah ε was performing Salaah, then Abu Jahl came forward with this evil intention that he will trample his blessed neck. However, he went forward to Rasulullaah ε and he suddenly stopped and immediately turned around and ran to the people and he showed as if he was stopping something with his hands (i.e. when he reached the people, then it seemed as though a calamity befell him and he was stopping it with his hands). People asked him, “What happened?” (that you ran away from completing what you intended and you were striving to to stop something?).

Abu Jahl said, **“There was a trench of fire between Muhammad and I, a fearful sight and the wings (of angels).”** Rasulullaah ε said, “If Abu Jahl came close to me, the angels would torn him to pieces and chewed him.” *[Muslim]* (i.e. the angels would have torn each of his limbs and taken it away)

mmm

The welcoming of Islaam

وعن عدي بن حاتم قال : بينا أنا عند النبي صلى الله عليه و سلم إذا أتاه رجل فشكا إليه الفاقة ثم أتاه الآخر فشكا إليه قطع السبيل . فقال : " يا عدي هل رأيت الحيرة ؟ فإن طالت بك حياة فلترين الظعينة ترتحل من الحيرة حتى تطوف بالكعبة لا تخاف أحدا إلا الله ولئن طالت بك حياة لتفتحن كنوز كسرى ولئن طالت بك حياة لترين الرجل يخرج ملء كفه من ذهب أو فضة يطلب من يقبله فلا يجد أحدا يقبله منه وليلقين الله أحدكم يوم يلقاه وليس بينه وبينه ترجمان يترجم له فليقولن : ألم أبعث إليك رسولا فليبلغك ؟ فيقول : بلى . فيقول : ألم أعطك مالا وأفضل عليك ؟ فيقول : بلى فينظر عن يمينه فلا يرى إلا جهنم وينظر عن يساره فلا يرى إلا جهنم اتقوا النار ولو بشق تمرة فمن لم يجد فبكلمة طيبة " قال عدي : فرأيت الظعينة ترتحل من الحيرة حتى تطوف بالكعبة لا تخاف إلا الله وكنت فيمن افتتح كنوز كسرى بن هرمز ولئن طالت بكم حياة لترون ما قال النبي أبو القاسم صلى الله عليه و سلم : " يخرج ملء كفيه " . رواه البخاري

1584. Hadhrat Adi bin Haatim τ narrates that (one day) I was present before Rasulullaah ε when suddenly a person came and complained of poverty and destitution. Another person came and complained of highway robbery (that some people had robbed him in the road).

Rasulullaah ε said, (after hearing these people), “Adi, have you seen Heera? If your age is lengthened, then definitely you will see that a woman will mount her camel alone and go from Heerah and make Tawaaf of the Ka’bah and she will not fear anyone but Allaah. If you remain alive for a longer time, then the treasures of Kisra will be opened (for the Muslims which they will acquire as booty and it will be distributed amongst the Muslims) and if your age is longer, then you will see that a person will take out charity of gold or silver in handfuls and he will search for someone to accept but he will not find someone who will take his charity.

And (remember) on the day of Qiyaamat, every one of you will be presented before Allaah such that there will be no translator between him and Allaah who will explain his condition. Then Allaah I will ask him, “Have I conveyed the laws of Deen?” the person will say, “Indeed You sent Ambiyaa-Messengers.” After this, Allaah I will say, “Did I not grant you wealth? Was I not beneficent upon you?” he will say, “Indeed You granted me wealth and You were beneficent to Me as well.” After this, the person will look to his right and he will see nothing but Jahannam, then he will look to the left and he will see nothing but Jahannam.”

Then Rasulullaah ε addressed the people, “People, save yourselves from the fire, even though it be by a piece of date and if a person does not even have a date to spend in the path of Allaah, then he should save himself by speaking kindly.”

Hadhrat Adi bin Haatim said, “(In accordance to this prophecy of Rasulullaah ε) I saw that a woman mounted her camel and travelled alone from Heerah to the Ka’bah for Tawaaf and I was amongst the people who opened the treasures of Kisra. Now, if you live for more days, then you will see every letter of the prophecy of Rasulullaah ε being fulfilled such that a person will take out handfuls of silver and gold to give in charity and he will not find someone to accept it.” *[Bukhari]*

mmm

Emphasis to be patient upon the harm of the disbelievers

وعن خباب بن الأرت قال : شكونا إلى النبي صلى الله عليه و سلم وهو متوسد بردة في ظل الكعبة وقد لقينا من المشركين شدة فقلنا : الا تدعو الله فقعد وهو محمر وجهه وقال : " كان الرجل فيمن كان قبلكم يحفر له في الأرض فيجعل فيه فيجاء بمنشار فيوضع فوق رأسه فيشق باثنين فما يصده ذلك عن دينه والله ليتمن هذا الأمر حتى يسير الراكب من صنعاء إلى حضرموت لا يخاف إلا الله أو الذئب على غنمه ولكنكم تستعجلون " . رواه البخاري

1585. Hadhrat Khabbaab bin Arat τ narrates that (one day) when Rasulullaah ε was sitting in the shade of the Ka'bah with a shawl under his head. We complained to him that we get great difficulty from the polytheists and said, "(When they are not stopping from giving us difficulty then) why does Rasulullaah ε not make Du'aa' of misfortune for them?" (The moment he heard this) he sat up and his blessed face became red and he said, "The people that passed before you, a pit would be dug for him in the ground, then the person would be placed in the pit. Then a saw would be brought and placed on his head and he would be sawn into two pieces but this severe punishment would not sway him from his Deen and sharp iron combs would be placed on the body of a person that would go and comb out from under his flesh and sinews but this severe punishment did not sway him from his Deen. By Allaah, this Deen will definitely reach completion and after difficulty you will see the time when a person will travel alone from San'aa' to Hadramaut and he will not fear anyone except from Allaah or wolves upon his sheep, but you are in a hurry." ***[Bukhari]***

mmm

Two dreams and a Du'aa' of Rasulullaah ε

وعن أنس قال : كان رسول الله صلى الله عليه و سلم يدخل على أم حرام بنت ملحان وكانت تحت عبادة بن الصامت فدخل عليها يوما فأطعمته ثم جلست تفلي رأسه فنام رسول الله صلى الله عليه و سلم ثم استيقظ وهو يضحك قالت : فقلت : ما يضحكك يا رسول الله ؟ قال : " ناس من أمتي عرضوا علي غزاة في سبيل الله يركبون ثبج هذا البحر ملوكا على الأسرة أو مثل الملوك على الأسرة " . فقلت : يا رسول الله ادع الله أن يجعلني منهم فدعا لها ثم وضع رأسه فنام ثم استيقظ وهو يضحك فقلت : يا رسول الله ما يضحكك ؟ قال : " ناس من أمتي عرضوا علي غزاة في سبيل الله " . كما قال في الأولى . فقلت : يا رسول الله ادع الله أن يجعلني منهم . قال : " أنت من الأولين " . فركبت أم حرام البحر في زمن معاوية فصرعت عن دابتها حين خرجت من البحر فهلكت . متفق عليه

1586. Hadhrat Anas τ narrates that Rasulullaah ε would go to Umm Haraam bint Milhaan who was the wife of Hadhrat Ubaadah bin Saamit τ. Subsequently, one day Rasulullaah ε went to Umm Haraam and Umm Haraam fed him. She then sat down to remove lice from his hair. During this time he slept. Then (after a little while) he woke up laughing. Umm Haraam says that she asked, "O Rasul of Allaah, what made you laugh?" he said, "(In a dream) a group of my Ummah came to me in such a condition and they were shown to me that they were waging Jihaad in the path of Allaah and they were traversing the ocean like a king sitting on his throne." Or he said, "They were sitting on thrones like kings." I said, "O Rasul of Allaah, make Du'aa' to Allaah that He includes me among those Mujahideen."

He made Du'aa' for Umm Haraam. After this, Rasulullaah ε placed his head down and then slept. (After a little while) then he awoke laughing. I said, "O Rasul of Allaah, now why did you laugh?" he said, "(In a dream now) a few people of my Ummah were presented to me in the condition that they were waging Jihaad in the path of Allaah." As he mentioned

previously, I said, "O Rasul of Allaah, make Du'aa' to Allaah I that He includes me among those Mujahideen."

Rasulullaah ε said, "You are part of the first group." **Subsequently, Umm Haraam undertook a sea voyage in the time of Hadhrat Mu'awiyah τ (with the purpose of Jihaad) and when they disembarked, to mount the animal, she suddenly fell from the animal to the ground and (she was martyred in the path of Allaah) and left this world."** *[Bukhari, Muslim]*

mmm

The Islaam of Hadhrat Dimaad τ

وعن ابن عباس قال : إن ضمادا قدم مكة وكان من أزد شنوءة وكان يرقي من هذا الريح فسمع سفهاء أهل مكة يقولون : إن محمدا مجنون . فقال : لو أني رأيت هذا الرجل لعل الله يشفيه على يدي . قال : فلقيه . فقال : يا محمد إني ارقي من هذا الريح فهل لك ؟ فقال رسول الله صلى الله عليه و سلم : " إن الحمد لله نحمده ونستعينه من يهده الله فلا مضل له ومن يضلل فلا هادي له وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله أما بعد " فقال : أعد علي كلماتك هؤلاء فأعادهن عليه رسول الله صلى الله عليه و سلم ثلاث مرات فقال : لقد سمعت قول الكهنة وقول السحرة وقول الشعراء فما سمعت مثل كلماتك هؤلاء . ولقد بلغن قاموس البحر هات يدك أبايعك على الإسلام قال : فبايعه . رواه مسلم

1587. Hadhrat Ibn Abbaas τ narrates that a person of the Azdshanu'ah tribe by the name of Dimaad (during the initial days of Islaam) came to Makkah. He used to recite and blow (for those affected by Jinn and sickness etc.). When he heard from the foolish people of Makkah that Muhammad (ε) has become mad, he said, "If I see this person (Muhammad ε), (then I shall cure him), possibly Allaah I will cure him through my treatment."

Ibn Abbaas τ says that after this, Dimaad came to Rasulullaah ε and said, “O Muhammad, I recite and blow for those affected by illness and Jinn. If you want, I can recite and blow and treat you through it.” Rasulullaah ε replied, “All praises are due to Allaah, we praise and glorify Him, (we are grateful for His bounties) and seek help from Him. He whom He guides will not go astray and he whom He deviates, none can show the straight path. I testify that there is no deity but Him, He is alone and has no partner and I testify that Muhammad is the Rasul-Messenger and Rasul of Allaah.”

Dimaad blurted out that repeat those sentences. Rasulullaah ε repeated those sentences thrice. Then Dimaad said, “I have heard the statements of magicians, the words of sorcerers and poetry of the poets. But, (By Allaah), until today I have not heard speech similar to these words and sentences. Indeed these words of yours reach the depths of the rivers of knowledge and eloquence, bring your hand, I pledge allegiance of Islaam (at your blessed hands).”

Ibn Abbaas τ says that Dimaad pledged allegiance at his hands (immediately) and accepted Islaam. *[Muslim]*

mmm

The thoughts of Ceaser of Rome about Rasulullaah ε

عن ابن عباس قال : حدثني أبو سفيان بن حرب من فيه إلى في قال : انطلقت في المدة التي كانت بيني وبين رسول الله صلى الله عليه و سلم قال : فبينا أنا بالشام إذ جيء بكتاب النبي صلى الله عليه و سلم إلى هرقل . قال : وكان دحية الكلبي جاء به فدفعه إلى عظيم بصرى فدفعه عظيم بصرى إلى هرقل فقال هرقل : هل هنا أحد من قوم هذا الرجل الذي يزعم أنه نبي ؟ قالوا : نعم فدعيت في نفر من قريش فدخلنا على هرقل فأجلسنا بين يديه فقال : أيكم أقرب نسبا من هذا الرجل الذي يزعم أنه نبي ؟ قال أبو سفيان : فقلت : أنا فأجلسوني بين يديه وأجلسوا أصحابي خلفي ثم دعا بترجمانه فقال : قل لهم : إني سائل هذا عن هذا الرجل الذي يزعم أنه نبي فإن كذبني فكذبوه . قال أبو سفيان : وأيم الله لولا مخافة أن يؤثر علي الكذب لكذبته ثم قال لترجمانه : سله كيف حسبه فيكم ؟ قال : قلت : هو فينا ذو حسب . قال : فهل كان من آبائه من ملك ؟ قلت : لا . قال : فهل كنتم تتهمونه بالكذب قبل أن يقول ما قال ؟ قلت : لا . قال : ومن يتبعه ؟ أشراف الناس أم ضعفاؤهم ؟ قال : قلت : بل ضعفاؤهم . قال : أيزيدون أم ينقصون ؟ قلت : لا بل يزيدون . قال : هل يرتد أحد منهم عن دينه بعد أن يدخل فيه سخطة له ؟ قال : قلت : لا . قلت : فهل قاتلتموه ؟ قلت : نعم . قال : فكيف كان قتالكم إياه ؟ قال : قلت : يكون الحرب بيننا وبينه سجالا يصيب منا ونصيب منه . قال : فهل يغدر ؟ قلت : لا ونحن منه في هذه المدة لا ندري ما هو صانع فيها ؟ قال : والله ما أمكنني من كلمة أدخل فيها شيئا غير هذه . قال : فهل قال هذا القول أحد قبله ؟ قلت : لا . ثم قال لترجمانه : قل له : إني سألتك عن حسبه فيكم فزعمت أنه فيكم ذو حسب وكذلك الرسل تبعث في أحساب قومها . وسألتك هل كان في آبائه ملك ؟ فزعمت أن لا فقلت : لو كان من آبائه ملك . قلت : رجل يطلب ملك آبائه . وسألتك عن أتباعه أضعافاؤهم أم أشرافهم ؟ فقلت : بل ضعفاؤهم وهم أتباع الرسل . وسألتك : هل كنتم تتهمونه بالكذب قبل أن يقول ما قال ؟ فزعمت

أن لا فعرفت أنه لم يكن ليدع الكذب على الناس ثم يذهب فيكذب على الله . وسألتك : هل يرتد أحد منهم عن دينه بعد أن يدخل فيه سخطة له ؟ فزعمت أن لا وكذلك الإيمان إذا خالط بشاشته القلوب . وسألتك هل يزيدون أم ينقصون ؟ فزعمت أنهم يزيدون وكذلك الإيمان حتى يتم وسألتك هل قاتلتموه ؟ فزعمت أنكم قاتلتموه فتكون الحرب بينكم وبينه سجالا ينال منكم وتنالون منه وكذلك الرسل تبتلي ثم تكون لها العاقبة . وسألتك هل يغدر فزعمت أنه لا يغدر وكذلك الرسل لا تغدر وسألتك هل قال هذا القول أحد قبله ؟ فزعمت أن لا فقلت : لو كان قال هذا القول أحد قبله قلت : رجل أئتم بقول قيل قبله . قال : ثم قال : بما يأمركم ؟ قلنا : يأمرنا بالصلاة والزكاة والصلة والعفاف . قال : إن يك ما تقول حقا فإنه نبي وقد كنت أعلم أنه خارج ولم أكن أظنه منكم ولو أني أعلم أني أخلص إليه لأحببت لقاءه ولو كنت عنده لغسلت عن قدميه وليبلغن ملكه ما تحت قدمي . ثم دعا بكتاب رسول الله صلى الله عليه و سلم فقرأه . متفق عليه

1588. Hadhrat Ibn Abbaas τ narrates that Abu Sufyaan bin Harb explained face to face to me that during the time of the treaty (of Hudaybiyyah) that was between Rasulullaah ε and myself, I journeyed to (Shaam) and coindentally, when the letter of Rasulullaah ε reached Heraclius, I was residing in Shaam. Abu Sufyaan said, “The blessed letter was brought by Dihyah Kalbi τ, Dihyah then took the blessed letter to the governor of Busra and the governor of Busra presented it to Heraclius.

Heraclius said, “Is there anyone from the nation of this person who claims to be a Nabi? (so that I can make enquiries about this claimant of Nubuwwah and know whether he is truthful or not). His servants replied in the affirmative (there is a person of his nation who has journeyed here for business). Subsequently, I was called to the court of Heraclius along with a group of 20 people. When we came to Heraclius then we were made to sit in front of him (so that we could easily converse).

Then, first and foremost, Heraclius asked, “Who among you is the relative of the person claiming Nubuwwah?” Abu Sufyaan explains that he said, “I am the closest relative of this person.” Then I was made to sit in front of Heraclius and my companions were placed behind me. Heraclius then called for his translator (that knew Roman and Arabic) and said, “Tell his companions that I shall enquire from him (Abu Sufyaan the conditions of this person claiming Nubuwwah. If he tells me something incorrect, then the people should object and tell me the truth.” Abu Sufyaan explains, “By Allaah, if I did not have the fear that I would be made famous as a liar, then definitely I would have lied in front of Heraclius (and I would not have explained the truth about Rasulullaah ε).

After this Heraclius said to his translator, “Ask Abu Sufyaan, what is the lineage of this person amongst you?” Abu Sufyaan says that he said, “He is of prestige lineage.”

Heraclius then asked, “Has there been any king among the ancestors of this person?” I said, “Never.” Heraclius then said, “Have you ever taken him to be a liar in anything he said until now.” (i.e. before the claim of Nubuwwah, would he lie or has anyone accused him of lying?) I said, “No.” Heraclius then said, “Who are his followers, the noble or the weak?” Abu Sufyaan said, “I replied, ‘His followers are the weak.” Heraclius asked, “Are his followers increasing daily or are they decreasing?” Abu Sufyaan said, “I replied, ‘They are not decreasing but they are increasing.” Heraclius then asked, “Is anyone displeased with him and turns away after accepting his religion?” Abu Sufyaan said, “I replied, ‘No. No one deviates.”

Heraclius then asked, "Did you fight him?" I said, "Yes." Heraclius asked, "What is the outcome of the fight between you and him?" Abu Sufyaan said, "The wars between him and us is similar to a bucket, (i.e. sometimes we overpower this claimant of Nubuwwah and his companions and sometimes they overpower us). In this way, we sometimes fall into difficulty on account of him and sometimes he goes through difficulty because of us." Heraclius asked, "Does he break his promises? (i.e. does he break his promise after making it?)" I said, "No (it never happened before). However, there is a treaty between us at the moment (i.e. the treaty of Hudaybiyyah), we cannot say what he will do (whether he will keep the treaty or break it before it is completed)." Abu Sufyaan said, "By Allaah, this is only one thing I said in between, I could not say anything else." Heraclius then asked, "Has anyone made the same claim as him before him?" I replied, "No."

Heraclius said to his translator, "Tell him that I asked him about the lineage of this person and he said that that he is of prestige lineage. The reality is that the Rasul and Nabi is of prestige lineage in his nation. I then asked if any king passed among his ancestors and you said that none has passed, so I said (in my heart), 'If there was a ruler or king among his ancestors, then I would have understood that he is such a person who seeks the kingdom of his forefathers.' I then asked you whether his followers are the noble ones or the weak and you said that they are the weak. The reality is that the followers of the Ambiyaa-Messengers are the weak. I asked you that what he says at this time, have you experienced any lie from him and you said no. So I have learnt that it is not possible that a person refrains from speaking lies to people and he speaks lies regarding Allaah. Also, I asked whether any person becomes displeased and

turns away after accepting his religion and you said that no. So this is the condition of Imaan, when it settles in the heart and the soul experiences its joy. I asked you whether the followers of this person increase or decrease and you said that they are increasing, so this is the condition of Imaan (that it expands and the numbers of Muslims increase) and it will finally reach completion.

I asked you if you fight him and you replied that yes, and the result of the wars is like a bucket that sometimes he suffers difficulty on account of you and sometimes you suffer difficulty on account of him, so the Ambiyaa-Messengers are tested in this way (that sometimes his enemies overpower and sometimes he overpowers). However, finally, the Ambiyaa-Messengers and his followers will get the complete victory and help and his religion overpowers. I asked you if this person breaks his promise and you replied that he does not break his promise, and Ambiyaa-Messengers do not break their promises. I also asked you if anyone of your nation said the like of what he said, i.e. the claim of Nubuwwah and you replied in the negative, so I said (in my heart) that if someone claimed Nubuwwah before him, then it could be said that this person is following someone of before and is making the same claim."

Abu Sufyaan explains that after this Heraclius asked me, "What does this person command you?" I said, "He tells us to perform Salaah, give Zakaah, to love family and treat them well and to stay away from the prohibited." Heraclius said, "If what you say is correct, then this person is definitely a Rasul-Messenger and I knew from before that a Rasul-Messenger was to be born but I did not think that he would born in your nation. If I had conviction, then I would go to him and present myself to him and take meeting him to be

the most beloved thing to me and if I came to him then I would wash his feet and his rule will reach this land that is below my feet. Heraclius then asked for the letter and read it.

[Bukhari, Muslim]

mmm

Me'raaj

The conditions of the night of Me’raaj

عن قتادة عن أنس بن مالك عن مالك بن صعصعة أن نبي الله صلى الله عليه و سلم حدثهم لليلة أسري به : " بينما أنا في الحطيم - وربما قال في الحجر - مضطجعا إذ أتاني آت فشق ما بين هذه إلى هذه " يعني من ثغرة نحره إلى شعرته " فاستخرج قلبي ثم أتيت بطست من ذهب مملوء إيمانا فغسل قلبي ثم حشي ثم أعيد " - وفي رواية : " ثم غسل البطن بماء زمزم ثم ملئ إيمانا وحكمة - ثم أتيت بدابة دون البغل وفوق الحمار أبيض يقال له : البراق يضع خطوه عند أقصى طرفه فحملت عليه فانطلق بي جبريل حتى أتى السماء الدنيا فاستفتح قيل : من هذا ؟ قال : جبريل . قيل : ومن معك ؟ قال : محمد . قيل وقد أرسل إليه . قال : نعم . قيل : مرحبا به فنعم المجيء جاء ففتح فلما خلصت فإذا فيها آدم فقال : هذا أبوك آدم فسلم عليه فسلمت عليه فرد السلام ثم قال : مرحبا بالابن الصالح والنبي الصالح ثم صعد بي حتى السماء الثانية فاستفتح قيل : من هذا ؟ قال : جبريل . قيل : ومن معك ؟ قال : محمد . قيل : وقد أرسل إليه ؟ قال : نعم . قيل : مرحبا به فنعم المجيء جاء ففتح . فلما خلصت إذا يحيى وعيسى وهما ابنا خالة . قال : هذا يحيى وهذا عيسى فسلم عليهما فسلمت فردا ثم قالا : مرحبا بالأخ الصالح والنبي الصالح . ثم صعد بي إلى السماء الثالثة فاستفتح قيل : من هذا ؟ قال : جبريل . قيل : ومن معك ؟ قال : محمد . قيل : وقد أرسل إليه ؟ قال : نعم . قيل : مرحبا به فنعم المجيء جاء ففتح فلما خلصت إذا يوسف قال : هذا يوسف فسلم عليه فسلمت عليه فرد . ثم قال : مرحبا بالأخ الصالح والنبي الصالح ثم صعد بي حتى أتى السماء الرابعة فاستفتح قيل : من هذا ؟ قال : جبريل . قيل : ومن معك ؟ قال : محمد . قيل : وقد أرسل إليه ؟ قال : نعم . قيل : مرحبا به فنعم المجيء جاء ففتح فلما خلصت فإذا إدريس فقال : هذا إدريس فسلم عليه فسلمت عليه فرد ثم قال : مرحبا بالأخ الصالح والنبي الصالح ثم صعد بي حتى أتى السماء الخامسة فاستفتح قيل : من هذا ؟ قال : جبريل . قيل : ومن معك ؟ قال : محمد . قيل : وقد أرسل إليه ؟ قال : نعم . قيل : مرحبا به فنعم المجيء جاء ففتح فلما خلصت فإذا هارون قال : هذا هارون فسلم عليه فسلمت عليه فرد ثم قال : مرحبا بالأخ الصالح والنبي الصالح ثم صعد بي إلى السماء السادسة فاستفتح قيل : من هذا ؟ قال : جبريل . قيل : ومن معك ؟ قال : محمد . قيل : وهل أرسل إليه ؟ قال : نعم . قال : مرحبا به فنعم المجيء جاء فلما خلصت فإذا موسى قال : هذا موسى فسلم عليه فسلمت عليه فرد ثم قال : مرحبا بالأخ الصالح والنبي الصالح فلما جاوزت بكى قيل : ما بيكيك ؟ قال : أبكي لأن غلاما بعث بعدي يدخل الجنة من أمته أكثر ممن يدخلها من أمتي ثم صعد بي إلى السماء السابعة فاستفتح جبريل قيل : من هذا ؟ قال : جبريل . قيل : ومن معك ؟ قال : محمد . قيل : وقد

بعث إليه ؟ قال : نعم . قيل : مرحبا به فنعم المجيء جاء فلما خلصت فإذا إبراهيم قال : هذا أبوك إبراهيم فسلم عليه فسلمت عليه فرد السلام ثم قال : مرحبا بالابن الصالح والنبي الصالح ثم رفعت إلى سدرة المنتهى فإذا نبقها مثل قلال هجر وإذا ورقها مثل آذان الفيلة قال : هذا سدرة المنتهى فإذا أربعة أنهار : نهران باطنان ونهران ظاهران . قلت : ما هذان يا جبريل ؟ قال : أما الباطنان فنهران في الجنة وأما الظاهران فالنيل والفرات ثم رفع لي البيت المعمور ثم أتيت بإناء من خمر وإناء من لبن وإناء من عسل فأخذت اللبن فقال : هي الفطرة أنت عليها وأمتك ثم فرضت علي الصلاة خمسين صلاة كل يوم فرجعت فمررت على موسى فقال : بما أمرت ؟ قلت : أمرت بخمسين صلاة كل يوم . قال : إن أمتك لا تستطع خمسين صلاة كل يوم وإني والله قد جربت الناس قبلك وعالجت بني إسرائيل أشد المعالجة فارجع إلى ربك فسله التخفيف لأمتك فرجعت فوضع عني عشرا فرجعت إلى موسى فقال مثله فرجعت فوضع عني عشرا فرجعت إلى موسى فقال مثله فرجعت فوضع عني عشرا فرجعت إلى موسى فقال مثله فرجعت فوضع عني عشرا فأمرت بعشر صلوات كل يوم فرجعت إلى موسى فقال مثله فرجعت فأمرت بخمس صلوات كل يوم فرجعت إلى موسى فقال : بما أمرت ؟ قلت : أمرت بخمس صلوات كل يوم . قال : إن أمتك لا تستطيع خمس صلوات كل يوم وإني قد جربت الناس قبلك وعالجت بني إسرائيل أشد المعالجة فارجع إلى ربك فسله التخفيف لأمتك قال : سألت ربي حتى استحييت ولكني أرضى وأسلم . قال : فلما جاوزت نادى مناد : أمضيت فريضتي وخففت عن عبادي " . متفق عليه

1589. Hadhrat Qatadah narrates from Hadhrat Anas bin Maalik τ and he from Hadhrat Maalik bin Sa'sa'ah τ that Rasulullaah ε said regarding the conditions on the night of Me'raaj, "On that night I was lying down in the Hateem and sometimes he said he was lying down in the Hijr when suddenly an angel came to me and opened (my body) from here to here, i.e. from the neck bone to the navel, then he removed my heart and a gold utensil was brought before me that was filled with Imaan and my heart was washed in it. Then my heart was filled, then the heart was placed into my chest.

The words of one narration state that my stomach was washed with Zam Zam water and then it was filled with Imaan and wisdom. A mount was then brought for me that was smaller than a mule and larger than a donkey. It was white in clour and it was called Buraaq. **(It was so fast that) it would place its foot where its gaze would reach.** I was mounted on it and Jibreel υ took me and went until I came to the fisrt heaven. Jibreel υ asked for the door to be opened, so he was asked (by the doorkeeper), "Who is this?" Jibreel υ said, "I am Jibreel." It was then asked, "And who is with you?" Jibreel υ replied, "Muhammad." It was then asked, "Was anyone sent to call him?" Jibreel υ replied, "Yes." The angels then said, "We welcome Muhammad, the coming of the person who came is blessed." The door was then opened and when I reached the heaven, then I saw that Hadhrat Aadam υ was there. Jibreel υ said, "This is your father, Aadam υ. Greet him." I greeted Hadhrat Aadam υ. He replied and said, "I welome a pious son and a pious Nabi-Messenger."

After this Jibreel υ took me above and came to the second heaven and he asked for the door to be opened so it was asked, "Who is it?" Jibreel υ said, "I am Jibreel." It was then asked, "Who is with you?" he said, "Muhammad." It was then asked, "Was anyone sent to call him?" Jibreel υ said, "Yes." The angel then said, "We welcome Muhammad, the coming of the one who has arrived is blessed." After this, the door of the heaven was opened and when I reached the second heaven then Hadhrat Yahya υ and Hadhrat Isa υ were present there, they are cousins). Jibreel υ said, "This is Yahya υ and this is Isa υ, greet them. I greeted them with Salaam and both of them replied to my Salaam and said, "We welcome a pious brother and a pious Nabi-Messenger."

After this Jibreel υ took me above and came to the third heaven and he asked for the door to be opened so it was asked, “Who is it?” Jibreel υ said, “I am Jibreel.” It was then asked, “Who is with you?” he said, “Muhammad.” It was then asked, “Was anyone sent to call him?” Jibreel υ said, “Yes.” The angel then said, “We welcome Muhammad, the coming of the one who has arrived is blessed.” After this, the door of the heaven was opened and when I reached the third heaven I saw that Hadhrat Yusuf υ was present. Jibreel υ said, “This is Yusuf υ. Greet him. I greeted him with Salaam and he replied and said, “I welcome a pious brother and a pious Nabi-Messenger.”

After this Jibreel υ took me above and came to the fourth heaven and he asked for the door to be opened so it was asked, “Who is it?” Jibreel υ said, “I am Jibreel.” It was then asked, “Who is with you?” he said, “Muhammad.” It was then asked, “Was anyone sent to call him?” Jibreel υ said, “Yes.” The angel then said, “We welcome Muhammad, the coming of the one who has arrived is blessed.” After this, the door of the heaven was opened and when I reached the fourth heaven I saw Hadhrat Idrees υ was present. Hadhrat Jibreel υ said, “This is Idrees υ, greet him. I greeted with Salaam and he replied and said, “I welcome a pious brother and a pious Nabi-Messenger.”

After this Jibreel υ took me above and came to the fifth heaven and he asked for the door to be opened so it was asked, “Who is it?” Jibreel υ said, “I am Jibreel.” It was then asked, “Who is with you?” he said, “Muhammad.” It was then asked, “Was anyone sent to call him?” Jibreel υ said, “Yes.” The angel then said, “We welcome Muhammad, the coming of the one who has arrived is blessed.” After this, the

door of the heaven was opened and when I reached the fifth heaven I saw that Hadhrat Haaroon υ was present before me. Jibreel υ said, “This is Haaroon υ, greet him. I greeted with Salaam and he replied and said, “I welcome a pious brother and a pious Nabi-Messenger.”

After this Jibreel υ took me above and came to the sixth heaven and he asked for the door to be opened so it was asked, “Who is it?” Jibreel υ said, “I am Jibreel.” It was then asked, “Who is with you?” he said, “Muhammad.” It was then asked, “Was anyone sent to call him?” Jibreel υ said, “Yes.” The angel then said, “We welcome Muhammad, the coming of the one who has arrived is blessed.” After this, the door of the heaven was opened and when I reached the sixth heaven I saw that Hadhrat Musa υ was present before me. Jibreel υ said, “This is Musa υ, greet him. I greeted him with Salaam and he replied and said, “I welcome a pious brother and a pious Nabi-Messenger.” After this I went forward and Hadhrat Musa υ began to cry. I asked as to why he is crying. Hadhrat Musa υ said, “A young Nabi-Messenger who was deputed after me, the people of his Ummah will enter Jannah in much greater number than the people of my Ummah.”

After this Jibreel υ took me above and came to the seventh heaven and he asked for the door to be opened so it was asked, “Who is it?” Jibreel υ said, “I am Jibreel.” It was then asked, “Who is with you?” he said, “Muhammad.” It was then asked, “Was anyone sent to call him?” Jibreel υ said, “Yes.” The angel then said, “We welcome Muhammad, the coming of the one who has arrived is blessed.” After this, the door of the heaven was opened and when I came to the seventh heaven I saw that Hadhrat Ibraaheem υ was standing before me. Jibreel υ said, “This is your father Ibraaheem υ,

greet him." I greeted him with Salaam, he replied and said, "I welcome a pious son and a pious Nabi-Messenger."

After this I was taken to Sidratul Muntaha. I saw that its fruit was similar in size to earthen jugs and its leaves were equal to the ears of an elephant. Jibreel υ said, "This is Sidratul Muntaha." I saw four rivers there, two rivers were hidden and two were apparent. I asked, "Jibreel, how are these two rivers?" Jibreel υ said, "These two hidden rivers are of Jannah and the apparent two are the Euphrates and the Nile." I was then shown Bayt al Ma'moor and after this, a utensil of wine and a utensil of milk and a utensil of honey were brought to me (and I was given the choice to choose any of them). Subsequently, I took the utensil of milk. Jibreel υ said, **"Milk is nature and definitely the people of your Ummah will remain upon this nature."** Then 50 Salaah were made obligatory upon me.

I then returned and came to Hadhrat Musa υ and he asked, "What were you commanded?" I said that I was commanded to perform 50 Salaah every day and night. Hadhrat Musa υ said, "Your Ummah will not be able to perform 50 Salaah during the day and night. By Allaah, I was tested with the people before you and I made great effort for the reformation of the Bani Israa'eel (but they were not reformed). Therefore, return to your Rabb and seek ease for your Ummah.

Subsequently, I went back a second time and my Rabb made 10 Salaah less. I came to Musa υ again (and told him that the number of Salaah has been decreased by 10) but he repeated and said (that I tested the people of before, your Ummah will not be able to perform 40 Salaah. Go again to the court of Allaah and request a decrease). Subsequently, I went to the

court of Allaah and 10 Salaah were decreased (from 40). I came to Musa υ again and he repeated what he said before.

Subsequently, I went to the court of Allaah I and 10 Salaah were decreased (from 30). I came to Musa υ again and he said what he already said.

I subsequently went to the court of Allaah I and I was given the command of 10 Salaah. I came to Musa υ again and he repeated what he said.

Subsequently, I went again to the court of Allaah I and the amount was decreased to 5 every day and night as command. I came to Musa υ again and he asked, “What command did you get now?” I told him that now I have been commanded to perform 5 times Salaah daily. Hadhrat Musa υ said, “Your Ummah will not be able to perform 5 times Salaah daily. I tested the people of before and tried to reform the Bani Israa’eel, therefore go to your Rabb again and request for ease for your Ummah.” Rasulullaah ε said, “I have requested my Rabb repeatedly for decrease. Now I am ashamed. I accept the command of my Rabb with happiness and enthusiasm.”

Rasulullaah ε said that (after this discussion with Musa υ) when I departed then a caller said that I have fulfilled my duty and I have decreased for My servants (i.e. now My servants have to perform 5 Salaah but their reward will be of 50 Salaah). *[Bukhari, Muslim]*

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Israa' and Me'raaj

وعن ثابت البناني عن أنس أن رسول الله صلى الله عليه و سلم قال : " أتيت بالبراق وهو دابة أبيض طويل فوق الحمار ودون البغل يقع حافره عند منتهى طرفه فركبته حتى أتيت بيت المقدس فربطته بالحلقة التي تربط بها الأنبياء " . قال : " ثم دخلت المسجد فصليت فيه ركعتين ثم خرجت فجاءني جبريل بإناء من خمر وإناء من لبن فاخترت اللبن فقال جبريل : اخترت الفطرة ثم عرج بنا إلى السماء " . وساق مثل معناه قال : " فإذا أنا بآدم فرحب بي ودعا لي بخير " . وقال في السماء الثالثة : " فإذا أنا بيوسف إذا أعطي شطر الحسن فرحب بي ودعا لي بخير " . ولم يذكر بكاء موسى وقال في السماء السابعة : " فإذا أنا بإبراهيم مسندا ظهره إلى البيت المعمور وإذا هو يدخله كل يوم سبعون ألف ملك لا يعودون إليه ثم ذهب بي إلى سدرة المنتهى فإذا ورقها كآذان الفيلة وإذا ثمارها كالقلال فلما غشيها من أمر الله ما غشي تغيرت فما أحد من خلق الله يستطيع أن ينعتها من حسنها وأوحى إلي ما أوحى ففرض علي خمسين صلاة كل يوم وليلة فنزلت إلى موسى فقال : ما فرض ربك على أمتك ؟ قلت : خمسين صلاة كل يوم وليلة . قال : ارجع إلى ربك فسله التخفيف فإن أمتك لا تطيق ذلك فإني بلوت بني إسرائيل وخبرتهم . قال : " فرجعت إلى ربي فقلت : يا رب خفف على أمتي فحط عني خمسا فرجعت إلى موسى فقلت : حط عني خمسا . قال : إن أمتك لا تطيق ذلك فارجع إلى ربك فسله التخفيف " . قال : " فلم أزل أرجع بين ربي وبين موسى حتى قال : يا محمد إنهن خمس صلوات كل يوم وليلة لكل صلاة عشر فذلك خمسون صلاة من هم بحسنة فلم يعملها كتبت له حسنة فإن عملها كتبت له عشرا ومن هم بسيئة فلم يعملها لم تكتب له شيئا فإن عملها كتبت له سيئة واحدة " . قال : " فنزلت حتى أنتهيت إلى موسى فأخبرته فقال : ارجع إلى ربك فسله التخفيف " فقال رسول الله صلى الله عليه و سلم : " فقلت : قد رجعت إلى ربي حتى استحييت منه " . رواه مسلم

1590. Hadhrat Thaabit Bunaani narrates from Hadhrat Anas τ that Rasulullaah ε said, "The Buraaq was brought before me that was a white animal, bigger than a donkey and smaller than a mule. Its footstep was where its gaze fell. I mounted it and came to Bayt ul Muqaddas and I tied the Buraaq (at the door of the Masjid) in the ring where the Ambiyaa-Messengers tied their conveyances.

Rasulullaah ε said, “I then entered Masjid al Aqsa and performed 2 Rak’at of Salaah. I then came out of the Masjid and Jibreel υ brought a utensil of wine and a utensil of milk. I took the utensil of milk so Jibreel υ said, “You have chosen nature (i.e. the religion of Islaam).” We were then taken to the heavens. [Then the subject matter of the previous Hadith of Hadhrat Anas τ is discussed and Rasulullaah ε said], “I saw Hadhrat Aadam υ (on the first heaven), he welcomed me and made Du’aa’ of goodness for me.” He then mentioned about the third heaven, “I saw Hadhrat Yusuf υ there who was given half of beauty, he also welcomed me and made Du’aa’ of goodness for me.”

The narrator, i.e. Thaabit Bunaani did not mention the crying of Hadhrat Musa υ and he said when mentioning about Rasulullaah ε going to the seventh heaven that he saw Hadhrat Ibraaheem υ there who was resting against the Bayt al Ma’moor and 70000 angels make Tawaaf of the Bayt al Ma’moor daily who do not get a second chance.

I was then taken to Sidratul Muntaha and I saw that its leaves were equal to the ears of an elephant and its fruit was equal to earthen jugs. Then, when the Sidratul Muntaha was covered through the command of Allaah with whatever covered it, then its condition changed. None of the creation can explain its beauty. Then Allaah I sent whatever revelation He wanted upon me, then 50 Salaah were made obligatory upon me during the day and night.

Then when I came to Hadhrat Musa υ (in the sixth heaven), he asked, “What has your Rabb made obligatory upon your Ummah?” I said that 50 Salaah during the day and night. Hadhrat Musa υ said, “Go back to your Rabb and request Him to make it less because your Ummah will not have the

ability, I tested the Bani Israa'eel and I have seen." Rasulullaah ε said, "I returned to the court of AllaahI and said, "My Rabb, make it easy for my Ummah." Subsequently, on account of me, Allaah I made 5 Salaah less. When I came to Hadhrat Musa υ and said that upon my request there was a decrease of 5. Hadhrat Musa υ said, "Your Ummah will not have the ability to perform even this amount.

Go back to your Rabb and request a further decrease." Rasulullaah ε said, "I went between my Rabb and Musa υ in this way (and this request for decrease carried on that every time the number was decreased by 5) until (when 5 Salaah were left) Allaah I said, "Muhammad, there are 5 Salaah during the night and day but the reward of each Salaah will equal 10. In this way, these 5 Salaah carry the reward of 50 Salaah and he who made an intention for good and could not fulfil it, then a good deed is written for him and if he did the good deed then the good deed is multiplied in his record of deeds. And he who makes an intention of some evil, then he could not do the evil deed, then no bad deed is recorded and **if he did the evil deed then only that evil deed is recorded.**

Rasulullaah ε said, "I then came down from the court of Allaah I and told Musa υ of the situation. He gave the same counsel that return to your Rabb and request for a decrease. Rasulullaah ε said, "I said to Hadhrat Musa υ, 'I have gone to my Rabb repeatedly, now I am ashamed to go back." *[Muslim]*

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More details of Me'raaj

وعن ابن شهاب عن أنس قال : كان أبو ذر يحدث أن رسول الله صلى الله عليه و سلم قال : " فرج عني سقف بيتي وأنا بمكة فنزل جبريل ففرج صدري ثم غسله بماء زمزم ثم جاء بطست من ذهب ممتلئ حكمة وإيمانا فأفرغه في صدري ثم أطبقه ثم أخذ بيدي فعرج بي إلى السماء الدنيا . قال جبريل لخازن السماء : افتح . قال : من هذا ؟ قال جبريل . قال : هل معك أحد ؟ قال : نعم معي محمد صلى الله عليه و سلم . فقال : أرسل إليه ؟ قال : نعم فلما فتح علونا السماء الدنيا إذا رجل قاعد على يمينه أسودة وعلى يساره أسودة إذا نظر قبل يمينه ضحك وإذا نظر قبل شماله بكى فقال مرحبا بالنبي الصالح والابن الصالح . قلت لجبريل : من هذا ؟ قال : هذا آدم وهذه الأسودة عن يمينه وعن شماله نسم بنيه فأهل اليمين منهم أهل الجنة والأسودة عن شماله أهل النار فإذا نظر عن يمينه ضحك وإذا نظر قبل شماله بكى حتى عرج بي إلى السماء الثانية فقال لخازنها : افتح فقال له خازنها مثل ما قال الأول " قال أنس : فذكر أنه وجد في السماوات آدم وإدريس وموسى وعيسى وإبراهيم ولم يثبت كيف منازلهم غير أنه ذكر أنه وجد آدم في السماء الدنيا وإبراهيم في السماء السادسة . قال ابن شهاب : فأخبرني ابن حزم أن ابن عباس وأبا حبة الأنصاري كانا يقولان . قال النبي صلى الله عليه و سلم : " ثم عرج بي حتى وصلت لمستوى أسمع فيه صريف الأقلام " وقال ابن حزم وأنس : قال النبي صلى الله عليه و سلم : " ففرض الله على أمتي خمسين صلاة فرجعت بذلك حتى مررت على موسى . فقال : ما فرض الله لك على أمتك ؟ قلت : فرض خمسين صلاة . قال : فارجع إلى ربك فإن أمتك لا تطيق فراجعت فوضع شطرها فرجعت إلى موسى فقلت : وضع شطرها فقال : راجع ربك فإن أمتك لا تطيق ذلك فرجعت فراجعت فوضع شطرها فرجعت إليه فقال : ارجع إلى ربك فإن أمتك لا تطيق ذلك فراجعته فقال : هي خمس وهي خمسون لا يبدل القول لدي فرجعت إلى موسى فقال : راجع ربك . فقلت : استحييت من ربي ثم انطلق بي حتى انتهى إلى سدرة المنتهى وغشيها ألوان لا أدري ما هي ؟ ثم أدخلت الجنة فإذا فيها جنابذ اللؤلؤ وإذا ترابها المسك " . متفق عليه

1591. Hadhrat Ibn Shihaab Zuhri narrates from Hadhrat Anas τ that he said, "Hadhrat Abu Dhar explains that Rasulullaah ε said, "I was in Makkah when (suddenly) the roof of the house opened and Hadhrat Jibreel υ came down. He opened my chest and washed it with Zam Zam. He then brought a gold utensil that was filled with Imaan and

wisdom. He placed my heart in it. Then he joined my chest and closed it. After that Hadhrat Jibreel υ caught my hand and took me to the heavens.

When I reached the sky of the world, then Hadhrat Jibreel υ said to the doorkeeper of the sky, “Open.” The doorkeeper said, “Is there anyone with you?” Jibreel υ said, “Muhammad is with me.” The doorkeeper asked, “Has he been called?” Jibreel υ said, “Yes.” Subsequently, the door was opened. When we reached the heaven of the sky then I saw a person sitting before us and (from his progeny) some were on his right and some people were sitting on his left. (I also saw) when he looked to the right he laughed and when he looked to the left he cried. He said, “I welcome a pious Nabi Messenger and a pious son.” I asked Jibreel υ, “Who is this?” Jibreel υ said, “This is Aadam υ and these people sitting to his right and left are the souls of his progeny. Those to the right are the dwellers of Jannah and those to his left are the dwellers of Jahanam-hell. That is why when he looks to the right he laughs and when he looks to the left he cries.

After this, Jibreel υ took me and ascended to the second heaven and requested the door to be opened, then the doorkeeper asked the same questions that were asked by the first doorkeeper. The narrator says, ‘In this way, Rasulullaah ε went to all the heavens and there he met Hadhrat Aadam υ, Hadhrat Idrees υ, Hadhrat Musa υ, Hadhrat Isa υ and Hadhrat Ibraaheem υ. However, he did not mention the conditions of the stages, he only mentioned the details of the first meeting with Hadhrat Aadam υ and Hadhrat Ibraaheem υ on the sixth heaven.

Ibn Shihaab says that Ibn Hazm told him that Hadhrat Ibn Abbaas τ and Hadhrat Abuhabba Ansaari explained that Rasulullaah ε said, "I was then taken further above until I reached a level plain where the sound of the pens could be heard."

Ibn Hazm and Hadhrat Anas also explained that Rasulullaah ε said, "Then 50 Salaah were made obligatory upon my Ummah from Allaah I and then I took this command of Allaah and returned and when I passed Musa υ he said, "What has your Rabb made obligatory upon your Ummah through you?" I said, "50 Salaah have been made obligatory." He said, "Return to your Rabb because your Ummah will not be able to perform this number of Salaah. And Hadhrat Musa υ sent me back to the court of Allaah and a number of Salaah were made less. I then came back to Musa υ and told him that Allaah I has forgiven a number of Salaah. Hadhrat Musa υ said, "Go back to your Rabb because your Ummah will not be able to perform so many Salaah." I went back.

Subsequently, more Salaah was decreased. After this I came to Musa υ and he said, "Go back to your Rabb because your Ummah will not be able to perform this number of Salaah." Subsequently, I returned so Allaah I said, "These are the five obligatory Salaah but they are equal to fifty. My decision will never change." I then came back to Musa υ and told him, he gave me the counsel to return to Allaah I but I said, "Now I am ashamed of my Rabb."

After this Rasulullaah ε said, "I was taken to Sidratul Muntaha , upon which things of various colours covered it, about which I do not know that what they were. Then I was

taken to Jannah and I saw a dome of pearls there and I saw that the soil of Jannah is musk.” *[Bukhari, Muslim]*

mmm

Sidratul Muntaha

وعن عبد الله قال : لما أسري برسول الله صلى الله عليه و سلم انتهى به إلى سدرة المنتهى وهي في السماء السادسة إليها ينتهي ما يعرج به من الأرض فيقبض منها وإليها ينتهي ما يهبط به من فوقها فيقبض منها قال : [إذ يغشى السدرة ما يغشى] . قال : فراش من ذهب قال : فأعطي رسول الله صلى الله عليه و سلم ثلاثا : أعطي الصلوات الخمس وأعطي خواتيم سورة البقرة وغفر لمن لا يشرك بالله من أمته شيئا المقحمات . رواه مسلم

1592. 1900. Hadhrat Abdullaah bin Mas’ood τ narrates that when Rasulullaah ε was taken on journey at night (to Bayt ul Muqaddas and the heavens) then he was taken until Sidratul Muntaha and Sidratul Muntaha in on the 6th heaven. Also, whatever comes up from the earth, it goes to Sidratul Muntaha and stops. It it then lifted from there. Similarly, whatever descends from above, it comes to Sidratul Muntaha and stops. It is then taken from there. After this, Hadhrat Abdullaah bin Mas’ood τ recited the verse, ‘when the Sidra covered what it covered.’ and said, “They were moths of gold.”

Hadhrat Ibn Mas’ood τ has also said, “Rasulullaah ε was given three things on the night of Me’raaj; he was given the five Salaah, he was given the last few verses of Surah Baqarah and he was given forgiveness for those of the ummah of Rasulullaah ε who commit major sins without ascribing partners to Allaah.” *[Muslim]*

mmm

The unveiling of Bayt ul Muqaddas and leading the Ambiyaa'

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " لقد رأيتني في الحجر وقريش تسألني عن مسراي فسألتني عن أشياء من بيت المقدس لم أثبتها فكربت كربا ما كربت مثله فرفعه الله لي أنظر إليه ما يسألوني عن شيء إلا أنبأتهم وقد رأيتني في جماعة من الأنبياء فإذا موسى قائم يصلي . فإذا رجل ضرب جعد كأنه أزد شنوءة وإذا عيسى قائم يصلي أقرب الناس به شبها عروة بن مسعود الثقفي فإذا إبراهيم قائم يصلي أشبه الناس به صاحبكم - يعني نفسه - فحانت الصلاة فأممتهم فلما فرغت من الصلاة قال لي قائل : يا محمد هذا مالك خازن النار فسلم عليه فالتفت إليه فبدأني بالسلام " . رواه مسلم

1593. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "I saw myself standing in the Hateem and the Quraysh of Makkah were asking me questions of my journey on the night of Me'raaj and Bayt ul Muqaddas, they were asking me of the things and signs of Bayt ul Muqaddas which I did not remember at the time. I was so worried and grieved (that I could not answer the questions of the Quraysh, so they will think that my claim of the journey to Bayt ul Muqaddas and the incident of Me'raaj was false) that I was never so worried and grieved before. **Allaah I elevated Bayt ul Muqaddas for me which I saw.**

Subsequently, they asked me a few things, I looked at it and told them and (on the night of Me'raaj) I saw myself among the group of the Ambiyaa-Messengers. Musa υ was standing and performing Salaah, he was of medium height and had curly hair as though he was someone linked to the Banu Shanu'ah. Also, I saw Hadhrat Isa υ who was standing and performing Salaah. The person resembling him the most is Urwah bin Mas'ood Thaqafi τ. I then saw Hadhrat Ibraaheem υ standing and performing Salaah. The person resembling him the most is your friend, i.e. Rasulullaah ε. Then (he

said), “When the time of Salaah came, I was the Imaam of all the Ambiyaa-Messengers, when I completed Salaah then someone said, “Muhammad, this is the doorkeeper of Jahannam, greet him, subsequently, I turned to him but he was first in greeting.” *[Muslim]*

mmm

Bayt ul Muqaddas was shown to Rasulullaah ε

عن جابر أنه سمع رسول الله صلى الله عليه و سلم يقول : " لما كذبني قريش قمت في الحجر فجلى الله لي بيت المقدس فطفقت أخبرهم عن آياته وأنا أنظر إليه " . متفق عليه

1594. Hadhrat Jaabir τ narrates that he heard Rasulullaah ε saying, “When the Quraysh belied me (regarding going to Bayt ul Muqaddas on the night of Me’raaj and they began to ask me of the signs of Bayt ul Muqaddas), **then I was standing in the Hateem and Allaah I showed Bayt ul Muqaddas to me.** Subsequently, I looked at Bayt ul Muqaddas and was explaining the signs of it to the people.” *[Bukhari, Muslim]*

mmm

Miracles

The incident of the cave of Thaur

عن أنس بن مالك أن أبا بكر الصديق رضي الله عنه قا ل : نظرت إلى أقدام المشركين على رؤوسنا ونحن في الغار فقلت يا رسول الله لو أن أحدهم نظر إلى قدمه أبصرنا فقال : " يا أبا بكر ما ظنك باثنين الله ثالثهما " متفق عليه

1595. Hadhrat Anas bin Maalik τ narrates that Hadhrat Abu Bakr τ said, “When we were hiding in the cave of Thaur, I looked to the feet of the polytheists that were above our heads and said, “O Rasul of Allaah, if any of them look to their feet, they will see us.” Rasulullaah ε said, “What do you think of the two people, the third among them is Allaah?” *[Bukhari, Muslim]*

mmm

The conditions of the Hijrah journey

وعن البراء بن عازب عن أبيه أنه قال لأبي بكر : يا أبا بكر حدثني كيف صنعتما حين سريت مع رسول الله صلى الله عليه و سلم قال : أسرينا ليلتنا ومن الغد حتى قام قائم الظهيرة وخلا الطريق لا يمر فيه أحد فرفعت لنا صخرة طويلة لها ظل لم يأت عليها الشمس فنزلنا عندها وسويت للنبي صلى الله عليه و سلم مكانا بيدي ينام عليه وبسطت عليه فروة وقلت نم يا رسول الله وأنا أنفض ما حولك فنام وخرجت أنفض ما حوله فإذا أنا براع مقبل قلت : أفي غنمك لبن ؟ قال : نعم قلت : أفتحلب ؟ قال : نعم . فأخذ شاة فحلب في قعب كثبة من لبن ومعي إداوة حملتها للنبي صلى الله عليه و سلم يرتوي فيها يشرب ويتوضأ فأتيت النبي صلى الله عليه و سلم فكرهت أن أوقظه فوافقته حتى استيقظ فصببت من الماء على اللبن حتى برد أسفله فقلت : اشرب يا رسول الله فشرب حتى رضيت ثم قال : " ألم يأن الرحيل ؟ " قلت : بلى قال : فارتحلنا بعد ما مالت الشمس واتبعنا سراقة بن مالك فقلت : أتينا يا رسول الله فقال : " لا تحزن إن الله معنا " فدعا عليه النبي صلى الله عليه و سلم فارتطمت به فرسه إلى بطنها في جلد من الأرض فقال : إني أراكما دعوتما علي فادعوا لي فالله لكما أن أرد عنكما الطلب فدعا له النبي صلى الله عليه و سلم فنجا فجعل لا يلقى أحدا إلا قال كفيتم ما ههنا فلا يلقى أحدا إلا رده . متفق عليه

1596. Hadhrat Baraa’ bin aazib τ narrates from his father that he asked Hadhrat Abu Bakr τ, “Abu Bakr, when you journeyed with Rasulullaah ε at night with the intention of migration, then what conditions overcame you?” Hadhrat Abu Bakr τ said, “(Coming out of the cave) we walked the entire night and even a part of the following day (until

midday). We carried on in journey until it was midday and the sun stopped and the path was empty (of travellers), then we saw a rock under which there was shade and the sun was not coming upon it (i.e. there was no sunshine under the rock). Subsequently, we dismounted under the rock and I levelled a place for Rasulullaah ε using my hands and cleaned it so that he could rest there. I then placed a coat and said, “O Rasul of Allaah, sleep here, I shall guard around you.”

So Rasulullaah ε slept and I came out and guarded Rasulullaah ε on all sides when suddenly I saw a shepherd coming from the front. (When he came close to me) I said, “Is there milk in your goats?” he said, “Yes.” I said, “Will you milk some for us?” He said, “Yes.” He then caught a goat and took out some milk in a wooden utensil. I had a leather bottle which I kept for the use of Rasulullaah ε. Water would stay in it that would be used for drinking and Wudhoo’. I took the milk and went to Rasulullaah ε who was sleeping, I did not feel it appropriate to wake him and I joined him (i.e. I also slept) until he awoke. I then put water in the milk to cool it and then said, “O Rasul of Allaah, drink.”

He drank the milk and I was very happy. After this he said, “Has the time for departure not come?” I said, “Yes, it has come.”

Hadhrat Abu Bakr τ narrates, “After the sun turned, we departed and Suraqah bin Maalik came behind us. I saw him and said, “O Rasul of Allaah, the enemy has come to catch us.” Rasulullaah ε said, “Do not fear, Allaah is with us.” After this, he made Du’aa’ of misfortune for Suraqah and the horse of Suraqah sunk into the earth till the stomach. Suraqah

said I know that you two have made Du'aa' of misfortune for me, now make Du'aa' for my freedom and salvation, I promise, making Allaah witness that I shall stop the disbelievers from chasing you."

Subsequently, Rasulullaah ε made Du'aa' for him and he was saved. Then whichever disbeliever Suraqah met, he would say, "My searching was sufficient for you (i.e. I searched very far for Muhammad, he is not found anywhere, do not take the trouble of searching for him)." Whichever person Suraqah met, he would send him away saying this." *[Bukhari, Muslim]*

mmm

The story of Hadhrat Abdullaah bin Salaam τ accepting Islaam

وعن أنس قا ل سمع عبد الله بن سلام بمقدم رسول الله صلى الله عليه و سلم وهو في أرض يخترف فأتى النبي صلى الله عليه و سلم فقال إني سائلك عن ثلاث لا يعلمهن إلا نبي : فما أول أشراط الساعة وما أول طعام أهل الجنة ؟ وما ينزع الولد إلى أبيه أو إلى أمه ؟ قا ل : " أخبرني بهن جبريل آنفا أما أول أشراط الساعة فنار تحشر الناس من المشرق إلى المغرب وأما أول طعام يأكله أهل الجنة فزيادة كبد الحوت وإذا سبق ماء الرجل ماء المرأة نزع الولد وإذا سبق ماء المرأة نزعت " . قال : أشهد أن لاإله إلا الله وأنك رسول الله يا رسول الله إن اليهود قوم بهت وإنهم إن يعلموا بإسلامي من قبل أن تسألهم يبهتوني فجاءت اليهود فقال : " أي رجل عبد الله فيكم ؟ " قالوا : خيرنا وابن خيرنا وسيدنا وابن سيدنا فقال : " أرأيتم إن أسلم عبد الله بن سلام ؟ " قالوا أعاذه الله من ذلك . فخرج عبد الله فقال أشهد أن لا إله إلا الله وأن محمدا رسول الله فقالوا : شرنا وابن شرنا فانتقصوه قال : هذا الذي كنت أخاف يا رسول الله رواه البخاري

1597. Hadhrat Anas τ narrates that Abdullaah bin Salaam was selecting fruit in a garden when he heard of the coming of Rasulullaah ε. He immediately came to

Rasulullaah ε and said, “I want to ask you three things which are known to none but a Nabi, what is the first sign of Qiyaamat? What will be the first food of the dwellers of Jannah? What is the thing that makes the children similar to the parents? (i.e. what is the cause behind the children sometimes resembling the father and sometimes the mother?)” Rasulullaah ε said, “Jibreel υ informed me of the replies right now that the first sign of Qiyaamat will be a fire that will gather the people from the east and take them to the west and the first food that the dwellers of Jannah will eat will be the extra part of the liver of a fish (i.e. the hanging piece of the liver of the fish and is the most tasty part of the liver) and when the water of a man overpowers the water of a woman, then the man will pull the similarity of the children towards himself and if the water of the woman overpowers the water of the man, then the woman draws the similarity of the children towards herself.” Abdullaah bin Salaam said, “I testify that there is no deity but Allaah and you are the Rasul-Messenger of Allaah.”

Abdullaah bin Salaam said, “O Rasul of Allaah, these Jews level many accusations. If they come to know of my accepting Islaam before you ask them, they will level accusations against me. Then a Jew came into the gathering of Rasulullaah ε (and Abdullaah bin Salaam hid in a corner). Rasulullaah ε asked the Jew, “How is Abdullaah bin Salaam amongst you?” he replied, “He is the best amongst us and the son of the best amongst us.” Rasulullaah ε then asked, “Well, tell me, If Abdullaah bin Salaam accepts Islaam?” the Jew said, “May Allaah save him from Islaam and keep him in His protection.” Abdullaah bin Salaam then came in front of him and said, “I testify that there is no deity but Allaah and indeed Muhammad is the Rasul of Allaah.” The jews heard this and said, “This person is evil amongst us and the son of

the worst person..” and they began to take out various faults. Abdullaah bin Salaam said, “O Rasul of Allaah, this was what I feared.” (and it was for this reason that I said to you that you should first ask about my condition). *[Bukhari]*

mmm

Information of the place of destruction before destruction

وعنه قا ل : إن رسول الله صلى الله عليه و سلم شاور حين بلغنا إقبال أبي سفيان وقام سعد بن عبادة فقال : يا رسول الله والذي نفسي بيده لو أمرتنا أن نخيضها البحر لأخضناها ولو أمرتنا أن نضرب أكبادها إلى برك الغماد لفعلنا . قال : فندب رسول الله صلى الله عليه و سلم الناس فانطلقوا حتى نزلوا بدرا فقال رسول الله صلى الله عليه و سلم : " هذا مصرع فلان " ويضع يده على الأرض ههنا وههنا قا ل : فما ماط أحدهم عن موضع يد رسول الله صلى الله عليه و سلم . رواه مسلم

1598. Hadhrat Anas τ narrates that Rasulullaah ε consulted reagarding peace when we got news of the coming of Abu Sufyaan. Sa’d bin Ubaadah stood up and said, “O Rasul of Allaah, by the pure Being in Whose control is my life, if you command us to place our conveyances in the ocean, then definitely we shall do it and if you command us to run the livers of our horses and camels until Bark Ghimaad, then definitely we shall do it.” Hadhrat Anas τ says that after this, Rasulullaah ε encouraged the Muhajireen and Ansaar. Then everyone departed until when they reached Badr, then Rasulullaah ε said (addressing the Mujahideen of Islaam), “(look) this is the place of destruction and falling of a particular person and he placed his hands on the ground (i.e. Rasulullaah ε took the names of the disbelievers and placed his hands on the ground and said that a particular person will fall and die here and the corpse of another person

will be there). Hadhrat Anas τ says that wherever Rasulullaah ε placed his hands the person did not fall elsewhere. *[Muslim]*

mmm

The Du'aa' and prophesy of Rasulullaah ε on the day of the battle of Badr

وعن ابن عباس أن النبي صلى الله عليه و سلم قال وهو في قبة يوم بدر : " اللهم أنشدك عهدك ووعدك اللهم إن تشأ لا تعبد بعد اليوم " فأخذ أبو بكر بيده فقال حسبك يا رسول الله ألححت على ربك فخرج وهو يثب في الدرع وهو يقول : " [سيهزم الجمع ويولون الدبر] " . رواه البخاري

1599. Hadhrat Ibn Abbaas τ narrates that on the day of the battle of Badr, Rasulullaah ε made the following Du'aa' in a tent, "O Allaah, I ask You for Your protection and I desire the completion of Your promise. O Allaah, if You desire (then all these Muslims will be destroyed) then after today You will not be worshipped." Then Hadhrat Abu Bakr τ caught his hand and said, "O Rasul of Allaah, (enough), so much Du'aa' is sufficient for you. You have implored your Rabb with great fervour for victory and help."

After this, Rasulullaah ε came out of his tent wearing armour and recited the verse, 'this group of disbelievers will be defeated and they will all turn and flee'." *[Bukhari]*

Participation of Hadhrat Jibreel υ in the battle of Badr

وعنه أن النبي صلى الله عليه و سلم قال يوم بدر : " هذا جبريل آخذ برأس فرسه عليه أداة الحرب " . رواه البخاري

1600. Hadhrat Ibn Abbaas τ narrates that Rasulullaah ε said on the occasion of Badr,:This is Jibreel υ who is holding the reins of his horse (standing ready to fight) and he is wearing battle armour.” *[Bukhari]*

mmm

The work of an angel during the battle of Badr

وعنه قا ل : بينما رجل من المسلمين يومئذ يشتد في إثر رجل من المشركين أمامه إذ سمع ضربة بالسوط فوقه وصوت الفارس يقول : أقدم حيزوم . إذ نظر إلى المشرك أمامه خر مستلقيا فنظر إليه فإذا هو قد خطم أنفه وشق وجهه كضربة السوط فاخضر ذلك أجمع فجاء الأنصاري فحدث رسول الله صلى الله عليه و سلم فقال : " صدقت ذلك من مدد السماء الثالثة " فقتلوا يومئذ سبعين وأسروا سبعين . رواه مسلم

1601. Hadhrat Ibn Abbaas τ narrates that on the day of the battle of Badr, a Muslim was running behind a polytheist – who was running ahead when suddenly the Muslim heard the sound of a whip on the polytheist. He then heard the sound of a rider who was saying, ‘Khayzoom’, advance.’ Then the gaze of the Muslim fell upon a polytheist that was running and he saw that he was lying flat on the ground and he also saw that there was a mark on the nose of the polytheist and his mouth was wounded that was long like the lashing of a whip and all the places where the lashes were, it turned green and black.

The Ansari Muslim came to Rasulullaah ε and explained the incident to him, so he said, “You are speaking the truth, that angel was of the army angels of the third heaven (who whipped and destroyed the polytheist).” On that day, the Muslims killed 70 polytheists and captured 70.” *[Muslim]*

mmm

The work of Hadhrat Jibreel υ and Hadhrat Mikaa'eel υ in the battle of Uhud

وعن سعد بن أبي وقاص قال : رأيت عن يمين رسول الله صلى الله عليه و سلم وعن شماله يوم أحد رجلين عليهما ثياب بيض يقاتلان كأشد القتال ما رأيتهما قبل ولا بعد يعني جبريل وميكائيل . متفق عليه

1602. Hadhrat Sa'd bin Abi Waqqaas τ narrates that in the fight at Uhud, he saw two people clothed in white on the right and left of Rasulullaah ε. They were fighting very bravely. I never saw any of the two before or after. (From this it is proven that in reality they were angels), i.e. Hadhrat Jibreel υ and Hadhrat Mikaa'eel υ. *[Bukhari, Muslim]*

mmm

The work of Abdullaah bin Ateek and the miracle of Rasulullaah ε

وعن البراء قال بعث النبي صلى الله عليه و سلم رهطا إلى أبي رافع فدخل عليه عبد الله بن عتيك بيته ليلا وهو نائم فقتله فقال عبد الله بن عتيك : فوضعت السيف في بطنه حتى أخذ في ظهره فعرفت أني قتلته فجعلت أفتح الأبواب حتى أنتهيت إلى درجة فوضعت رجلي فوقعت في ليلة مقمرة فانكسرت ساقي فعصبتها بعمامة فانطلقت إلى أصحابي فانتهيت إلى النبي صلى الله عليه و سلم فحدثته فقال : " ابسط رجلك " . فبسطت رجلي فمسحها فكأنما لم أشتكها قط . رواه البخاري

1603. Hadhrat Baraa' τ narrates that Rasulullaah ε sent a group of companions to Abu Raafi'. Subsequently, (when the group reached his fort, then one companion) Abdullaah bin

Ateek entered the room of Abu Raafi’ while he was sleeping and killed him. Abdullaah bin Ateek explained that I placed the sword on the stomach of Abu Raafi’ until it came out from his back. When I came to know that he died, then I began to open the door of the fort. I then came to a flight of stairs and in the moonlit night (I thought that the ground is ahead), the moment I placed my foot, I fell and my shin broke. **I opened my turban and tied my shin and came to my companions (that were standing away from the fort).** I then came to Rasulullaah ε and explained the entire incident to him. **He said, “Spread your leg. I spread my leg. Rasulullaah ε passed his blessed hand over my leg. Immediately my leg was healed in such a way as though it was not hurt in any way.”** *[Bukhari]*

mmm

The hosting of Hadhrat Jaabir τ and the miracle of Rasulullaah ε

وعن جابر قا ل إنا يوم الخندق نحفر فعرضت كدية شديدة فجاؤوا النبي صلى الله عليه و سلم فقالوا : هذه كدية عرضت في الخندق فقال : " أنا نازل " ثم قام وبطنه معصوب بحجر ولبثنا ثلاثة أيام لانذوق ذوقا فأخذ النبي صلى الله عليه و سلم المعول فضرب فعاد كثيبا أهيل فانكفأت إلى امرأتي فقلت : هل عندك شيء ؟ فإني رأيت بالنبي صلى الله عليه و سلم خمصا شديدا فأخرجت جرابا فيه صاع من شعير ولنا بهمة داجن فذبحتها وطحنت الشعير حتى جعلنا اللحم في البرمة ثم جئت النبي صلى الله عليه و سلم فساررته فقلت : يا رسول الله ؟ ذبحنا بهيمة لنا وطحنت صاعا من شعير فتعال أنت ونفر معك فصاح النبي صلى الله عليه و سلم : " يا أهل الخندق إن جابرا صنع سورا فحي هلا بكم " فقال رسول الله صلى الله عليه و سلم : " لا تنزلن برمتكم ولا تخبزن عجينكم حتى أجيء " . وجاء فأخرجت له عجينا فبصق فيه وبارك ثم عمد إلى برمتنا فبصق وبارك ثم قال " ادعي خابزة فلتخبز معي واقدحي من برمتكم ولا تنزلوها " وهم ألف

فأقسم بالله لأكلوا حتى تركوه وانحرفوا وإن برمتنا لتغط كما هي وإن عجيننا ليخبز كما هو . متفق عليه

1604. Hadhrat Jaabir τ narrates that we were digging the trench on the day of Khandaq (i.e. on the occasion of the battle of Ahzaab, in order to protect ourselves from the enemy, around Madinah) when we came across a very hard rock (that would not break in any way). The companions came to Rasulullaah ε and said that we have found a very hard rock in the place of digging. Rasulullaah ε said, "I shall go down into the trench and see myself." Subsequently, he immediately got up and went. At the time, there was a stone tied to his belly (out of severe hunger) and all of us we in the condition that we did not have anything to eat for three days, nor did we taste anything. Rasulullaah ε took the pickaxe and hit the rock in such a way that the hard rock became like sand.

Hadhrat Jaabir τ says that he went home from there and asked his wife, "Do you have anything to eat?" I saw the effects of severe hunger upon Rasulullaah ε. My wife took out a basket in which there was approximately 3 ser of barley and we had the kid of a goat. I slaughtered the kid and my wife ground the flour. We placed the meat in a pot and on the fire.I then went to Rasulullaah ε and said to him quietly, "O Rasul of Allaah, we have slaughtered the kid of a goat and my wife ground flour approximately equal to 3 ser. Come with a few people.

Rasulullaah ε announced loudly, "O people of the trench, come, Jaabir has prepared food to host you, come quickly." Rasulullaah ε then told me, "Do not take take the pot off the fire and do not bake the bread until I do not come." He then came. I brought the ground flour before him. **He placed his**

blessed saliva into it and made Du'aa' for blessings. He then went to the pot and placed his salive in it and made Du'aa' of blessings. After this he said to my wife, "Call the baker so that she may bake the bread and give you and keep on taking out gravy from the pot but do not remove the lid."

Hadhrat Jaabir τ says that at the time the people of the trench were 1000 (that were hungry for three days) and I take an oath in the name of Allaah that all of them ate, then too there was left over and our pot was boiling as it was before and the flour was just as it was before being baked." *[Bukhari, Muslim]*

mmm

The prophesy of Rasulullaah ε regarding Ammaar bin Yaasir τ

وعن أبي قتادة أن رسول الله صلى الله عليه و سلم قال لعمار حين يحفر الخندق فجعل يمسح رأسه ويقول : " بؤس بن سمية تقتلك الفئة الباغية " . رواه مسلم

1605. Hadhrat Abu Qatadah τ narrates that Ammaar bin Yaasir τ was digging the trench and Rasulullaah ε passed his hand over his head and dusted it and said, "O the difficulty of son of Sumayyah, the rebel group will kill you."

[Muslim]

mmm

The prophesy of Rasulullaah ε after the battle of Ahzaab

وعن سليمان بن صرد قال : قال النبي صلى الله عليه و سلم حين أجلي الأحزاب عنه : " الآن نغزوهم ولا يغزونا نحن نسير إليهم " . رواه البخاري

1606. Hadhrat Sulayman bin Surad τ narrates that when the armies left in the battle of Ahzaab, then Rasulullaah ε said, “Now we shall wage Jihaad against them, they cannot attack us, now we shall advance to them.” *[Bukhari]*

mmm

Participation of the angels in the battle of Banu Qurayzah

وعن عائشة قالت : لما رجع رسول الله صلى الله عليه و سلم من الخندق وضع السلاح واغتسل أتاه جبريل وهو ينفض رأسه من الغبار فقال قد وضعت السلاح والله ما وضعته أخرج إليهم قال النبي صلى الله عليه و سلم فأين فأشار إلى بني قريظة فخرج النبي صلى الله عليه و سلم . متفق عليه

1607. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah ε returned from the battle of Khandaq, took off the armour (from his body) and (intended) to bath when Hadhrat Jibreel υ came to him in the condition that he was dusting his head and he said, “You have taken off your armour and palced it down? By Allaah, I have not removed my armour until now.” Rasulullaah ε asked, “Now who do we have to fight?” Hadhrat Jibreel υ pointed to the Banu Qurayzah and Rasulullaah ε left for the Banu Qurayzah.” *[Bukhari, Muslim]*

The narration of Bukhari states that Hadhrat Anas τ said, “It is as though I see the dust now that was lifted in the

expedition to Banu Ghanm undertaken alongwith Hadhrat Jibreel υ, when Rasulullaah ε was going to the Banu Qurayzah.

mmm

The miracle of water flowing from the fingers

وعن جابر قال عطش الناس يوم الحديبية ورسول الله صلى الله عليه و سلم بين يديه ركوة فتوضأ منها ثم أقبل الناس نحوه قالوا : ليس عندنا ماء نتوضأ به ونشرب إلا ما في ركوتك فوضع النبي صلى الله عليه و سلم يده في الركوة فجعل الماء يفور من بين أصابعه كأمثال العيون قال فشربنا وتوضأنا قيل لجابر كم كنتم قال لو كنا مائة ألف لكفانا كنا خمس عشرة مائة . متفق عليه

1608. Hadhrat Jaabir τ narrates that in Hudaybiyyah (one day) the people had to face great thirst. At the time there was a bucket with Rasulullaah ε from which he used to perform Wudhoo' (and there was left over water). The people came to Rasulullaah ε and said, "There is no water with us to drink and there is no water at all to perform Wudhoo'. The only water left is that which is in your bucket." **He placed his hand into the bucket and water flowed from in between his fingers like springs.**

Hadhrat Jaabir τ explains that all of us drank and performed Wudhoo'. It was asked of Hadhrat Jaabir τ, "How many were you at the time?" he said, "If we were 100000 it would have been sufficient, at the time we were 1500 in number."

[Bukhari, Muslim]

mmm

The blessings of the water skin

وعن البراء بن عازب قا ل : كنا مع رسول الله صلى الله عليه و سلم أربع عشرة مائة يوم الحديبية والحديبية بئر فنزحناها فلم نترك فيها قطرة فبلغ النبي صلى الله عليه و سلم فأتاهافجلس على شفيرها ثم دعا بإناء من ماء فتوضأ ثم مضمض ودعا ثم صبه فيها ثم قال : دعوها ساعة " فأرووا أنفسهم وركابهم حتى ارتحلوا . رواه البخاري

1609. Hadhrat Baraa' bin Aazib τ narrates that in Hudaybiyyah, we were 1400 people with Rasulullaah ε. There was a well in Hudaybiyyah whose water we all pulled out and used and we did not leave a single drop. When Rasulullaah ε came to know (that the well has dried and we were all worried because the water was finished), he came to the well and sat at the edge. He asked for a utensil and performed Wudhoo'. After Wudhoo' he took the water to his mouth and made Du'aa'. After this he poured the contents of the utensil into the well and said, "Leave the well a little while. **Then (so much water came into the well that) the entire army drank and gave their animals to drink until the army departed."** *[Bukhari]*

mmm

The miracle of blessings in water

وعن عوف عن أبي رجاء عن عمر بن حصين قا ل : كنا في سفر مع النبي صلى الله عليه و سلم فاشتكى إليه الناس من العطش فنزل فدعا فلانا كان يسميه أبو رجاء ونسيه عوف ودعا عليا فقال : " اذهبا فابتغيا الماء " . فانطلقا فتلقيا امرأة بين مزادتين أو سطحتين من ماء فجاءا بهاإلى النبي صلى الله عليه و سلم فاستنزلوهاعن بعيرها ودعا النبي صلى الله عليه و سلم بإناء ففرغ فيه من أفواه المزادتين ونودي في الناس : اسقوا فاستقوا قال : فشربنا عطاشا أربعين رجلا حتى روينا فملأنا كل قربة معنا وإداوة وايم الله لقد أقلع عنها وإنه ليخيل إلينا أنها أشد ملئة منها حين ابتدأ . متفق عليه

1610. Hadhrat Auf narrates from Hadhrat Abu Rajaa' and he from Hadhrat Imraan bin Husayn τ that he said, "On one journey, we (a few companions) were with Rasulullaah ε. At one place, people complained of thirst. He dismounted at that place and called a particular person. The name of the person was Abu Rajaa' but the narrator after him, Auf, forgot the name of the person. Therefore, the person is simply referred to as the person. Also, Rasulullaah ε called for Hadhrat Ali τ and commanded them both that go and search for water. Subsequently, they both left. They saw a woman at a particular place who was sitting between two waterskins that were hanging from a camel. They came to Rasulullaah ε with those waterskins.

The woman was taken off the camel. Rasulullaah ε asked for one utensil and asked that the water of the waterskins be poured into it and he called the people to drink and serve others. Hadhrat Imraan says that we were 40 people at the time that were thirsty. We all drank to our fill from that utensil and filled our waterskins that were with us. By Allaah, when we moved away from the waterskins, then we felt that they were filled more than what they were before."

[Bukhari, Muslim]

mmm

The miracle of obedience of trees

وعن جابر قال : سرنا مع رسول الله صلى الله عليه و سلم حتى نزلنا واديا أفيح فذهب رسول الله صلى الله عليه و سلم يقضي حاجته فلم ير شيئا يستتر به وإذا شجرتين بشاطئ الوادي فانطلق رسول الله صلى الله عليه و سلم إلى إحداهما فأخذ بغصن من أغصانها فقال انقادي علي بإذن الله فانقادت معه كالبعير المخشوش الذي يصانع قائده حتى أتى الشجرة الأخرى فأخذ بغصن من أغصانها فقال انقادي علي بإذن الله فانقادت معه كذلك حتى إذا كان بالمنصف مما بينهما قال التئما علي بإذن الله فالتأمتا فجلست أحدث نفسي فحانت مني لفتة فإذا أنا برسول الله صلى الله عليه و سلم مقبلا وإذا الشجرتين قد افترقتا فقامت كل واحدة منهما على ساق . رواه مسلم

1611. Hadhrat Jaabir τ narrates that (once) we were on a journey with Rasulullaah ε when upon reaching a place, we dismounted in a wide field and Rasulullaah ε went to relieve himself. At that place there was nothing seen, behind which he could be hidden from the gazes of people and sit to relieve himself. Suddenly, his gaze fell on two trees that were standing in the corner of the field. **Subsequently, Rasulullaah ε went to one of them and caught hold of one of its leaves and said, "By the command of Allaah, obey me." Hearing this, the tree bent down like a camel obeys the one pulling the rein.**

Rasulullaah ε then went to the second tree and caught hold of a leaf and said, "By the command of Allaah, follow me." This tree also obeyed immediately like the first one. After this he said while in the space between the trees, "Now, you two join by the command of Allaah so that I can hide under you." Consequently, the two trees joined (and he sat in the shade of the two trees and relieved himself). Hadhrat Jaabir τ says, "I was saying in my heart (i.e. I was thinking) that my

gaze suddenly lifted to one side and I saw Rasulullaah ε coming and I also saw that the two trees separated from each other and moved to their respective places." *[Muslim]*

mmm

The miracle of being cured of a wound

عن يزيد بن أبي عبيد قال : رأيت أثر ضربة في ساق سلمة بن الأكوع فقلت يا أبا مسلم ما هذه الضربة ؟ فقال : هذه ضربة أصابتني يوم خيبر فقال الناس أصيب سلمة فأتيت النبي صلى الله عليه و سلم فنفث فيه ثلاث نفثات فما اشتكيتها حتى الساعة . رواه البخاري

1612. Hadhrat Yazeed bin Abi Ubayd narrates that (one day) he saw a scar of a wound on the shin of Hadhrat Salamah bin Akwa' τ and asked, "O Abu Muslim, how is this scar of a wound?" he said, "This wound came in the fight at Khaybar (and the wound was so severe that) people said, "Salamah has reached the lap of death." I then came to Rasulullaah ε. He read and blew on the wound thrice, so the wound became healed so much that until now I do not get any pain." *[Bukhari]*

mmm

The miracle of being informed of the conditions of the battle of Mu'ta

وعن أنس قال نعى النبي صلى الله عليه و سلم زيدا وجعفرا وابن رواحة للناس قبل أن يأتيه خبرهم فقال أخذ الراية زيد فأصيب ثم أخذ جعفر فأصيب ثم أخذ ابن رواحة فأصيب وعيناه تذرفان حتى أخذ الراية سيف من سيوف الله حتى فتح الله عليهم . رواه البخاري

1613. Hadhrat Anas τ narrates that Rasulullaah ε informed the people of the martyrdom of Hadhrat Zayd, Hadhrat Ja'far and Hadhrat Abdullaah bin Rawaaha before the news came. Subsequently, he said, "Zayd took the flag and he was martyred, then Ja'far took the flag and he was also martyred. Then Ibn Rawaaha took the flag and he was also martyred." He was saying this and tears were flowing from his eyes. He then said, "A sword from the swords of Allaah, i.e. Khaalid bin Waleed took the flag and Allaah I granted the Muslims victory." *[Bukhari]*

mmm

The conditions of the battle of Hunayn and the miracle of Rasulullaah ε

وعن عباس قال : شهدت مع رسول الله صلى الله عليه و سلم يوم حنين فلما التقى المسلمون والكفار ولى المسلمون مدبرين فطفق رسول الله صلى الله عليه و سلم يركض بغلته قبل الكفار وأنا آخذ بلجام بغلة رسول الله صلى الله عليه و سلم أكفها إرادة أن لا تسرع وأبو سفيان آخذ بركاب رسول الله صلى الله عليه و سلم فقال رسول الله صلى الله عليه و سلم أي عباس ناد أصحاب السمرة فقال عباس وكان رجلا صيتا فقلت بأعلى صوتي أين أصحاب السمرة فقال والله لكأن عطفتهم حين سمعوا صوتي عطفة البقر على أولادها فقالوا يا لبيك يا لبيك قال فاقتتلوا والكفار والدعوة في الأنصار يقولون يا معشر الأنصار يا معشر الأنصار قال ثم قصرت الدعوة على بني الحارث بن الخزرج فنظر رسول الله

صلى الله عليه و سلم وهو على بغلته كالمتطاول عليها إلى قتالهم فقال حين حمي الوطيس ثم أخذ حصيات فرمى بهن وجوه الكفار ثم قال انهزموا ورب محمد فوالله ما هو إلا أن رماهم بحصياته فما زلت أرى حدهم كليلا وأمرهم مدبرا .
رواه مسلم

1614. Hadhrat Abbaas τ narrates that he participated in the battle of Hunayn with Rasulullaah ε. When the Muslims and the disbelievers clashed, then the Muslims fled. (Looking at this delicate state of affairs) Rasulullaah ε pushed his mule forward and (without fear) began to advance onto the enemy. At the time I was holding the reins of the mule of Rasulullaah ε and I was keeping it back with the thought that it should go and penetrate the disbelievers very fast. And Abu Sufyaan bin Haarith was holding the reins of the mount of Rasulullaah ε.

In this time, Rasulullaah ε addressed me and said, “Abbaas, call the companions of Samurah.” Hadhrat Abbaas τ had a loud voice. He says that he called, “Where are the companions of Samurah?” Hadhrat Abbaas τ says that by Allaah, the companions of Samurah came back running like cows come running to their children and the companions of Samurah were saying, “O nation, we are present, O nation, we are present.” After this, the Muslims advanced onto the enemy and the Ansaar began to call each other, “O group of Ansaar, then this call was limited to the Banu Haarith bin Khazraj (i.e. only the children of Haarith which was the largest tribe of the Ansaar, O the children of Haarith, O the children of Haarith was called).

In this time, Rasulullaah ε was sitting on his mule, he lifted his head and saw the fighting of the Muslims and said, “This is the time when the battle heats up.” He then lifted pebbles and threw them at the faces of the disbelievers and said, “By

the Rabb of Muhammad, the disbelievers have been defeated." (Hadhrat Abbaas τ says that) by Allaah, this defeat suffered by the disbelievers was only on account of the pebbles that were thrown. I saw continuously that the speed and power of the disbelievers was weakened and their state became bad." *[Muslim]*

mmm

The bravery of Rasulullaah ε

وعن أبي إسحق قال قال رجل للبراء يا أبا عمارة فررتم يوم حنين قال لا والله ما ولى رسول الله صلى الله عليه و سلم ولكن خرج شبان أصحابه ليس عليهم كثير سلاح فلقوا قوما رماة لا يكاد يسقط لهم سهم فرشقوهم رشقا ما يكادون يخطئون فأقبلوا هناك إلى رسول الله صلى الله عليه و سلم ورسول الله صلى الله عليه و سلم على بغلته البيضاء وأبو سفيان بن الحارث يقوده فنزل واستنصر وقال أنا النبي لا كذب أنا ابن عبد المطلب ثم صفهم . رواه مسلم . وللبخاري معناه

1615. Hadhrat Abu Ishaq narrates that (on one occasion) a person asked Hadhrat Baraa' bin Aazib τ, "O Abu Umarah, did you flee from the enemy during the battle of Hunayn?" Hadhrat Baraa' τ replied, "No, by Allaah, Rasulullaah ε never showed his back. Only this happened that Rasulullaah ε, along with a few young companions who did not have weapons, faced a nation that fired arrows very fast (Hawazin). The people of this nation were such archers that

none of their arrows fell to the ground (i.e. it would not miss the target). These people began to volley arrows at the young companions and none of their arrows were off. At the time, the young companions moved from the front of the enemy and came to Rasulullaah ε.

Rasulullaah ε was mounted on his white mule (Duldul) and Abu Sufyaan bin Haarith was walking in front of Rasulullaah ε and he made Du'aa' to Allaah for victory and help, he said, "I am the Nabi, this is no lie, I am the son of Abdul Muttalib." After this, he arranged the rows of all the fighters. *[Muslim]*

Bukhari also narrated this subject matter. In one narration of Bukhari and Muslim it is mentioned that Baraa' bin Aazib said, "By Allaah, when the battle raged, we protected ourselves by Rasulullaah ε and at the time, the most brave person was the one who would fight next to Rasulullaah ε and fight.

mmm

The miracle of throwing pebbles

وعن سلمة بن الأكوع قال غزونا مع رسول الله صلى الله عليه و سلم حنينا فولى صحابة رسول الله صلى الله عليه و سلم فلما غشوا رسول الله صلى الله عليه و سلم نزل عن البغلة ثم قبض قبضة من تراب من الأرض ثم استقبل به وجوههم فقال شاهت الوجوه فما خلق الله منهم إنسانا إلا ملأ عينيه ترابا بتلك القبضة فولوا مدبرين فهزمهم الله عز و جل وقسم رسول الله صلى الله عليه و سلم غنائمهم بين المسلمين رواه مسلم

1616. Hadhrat Salamah bin Akwa' τ narrates that we participated in the battle of Hunayn with Rasulullaah ε. Subsequently, (in this battle) when some of the companions

of Rasulullaah ε began to flee from the enemy and the disbelievers surrounded Rasulullaah ε, then he got off his mule and lifted a handful of soil from the ground (in which were some pebbles). He then threw the soil in the faces of the disbelievers and said, "May their faces be disfigured."

Subsequently, Allaah I did not create a person among them (i.e. there was non of the enemy) whose eyes Allaah I did not fill with the dust of that handful. Then all the disbelievers fled and Allaah I defeated them. After this, Rasulullaah ε distributed their wealth amongst the Muslims." *[Muslim]*

mmm

An astonishing prophesy

وعن أبي هريرة قال شهدنا مع رسول الله صلى الله عليه و سلم حنينا فقال رسول الله صلى الله عليه و سلم لرجل ممن معه يدعي الإسلام هذا من أهل النار فلما حضر القتال قاتل الرجل من أشد القتال وكثرت به الجراح فجاء رجل فقال يا رسول الله أرأيت الذي تحدثت أنه من أهل النار قد قاتل في سبيل الله من أشد القتال فكثرت به الجراح فقال أما إنه من أهل النار فكاد بعض الناس يرتاب فبينما هو على ذلك إذ وجد الرجل ألم الجراح فأهوى بيده إلى كنانته فانتزع سهما فانتحر بها فاشتد رجال من المسلمين إلى رسول الله صلى الله عليه و سلم فقالوا يا رسول الله صدق الله حديثك قد انتحر فلان وقتل نفسه فقال رسول الله صلى الله عليه و سلم الله أكبر أشهد أني عبد الله ورسوله يا بلال قم فأذن لا يدخل الجنة إلا مؤمن وإن الله ليؤيد هذا الدين بالرجل الفاجر . رواه البخاري

1617. Hadhrat Abu Hurayrah τ narrates that we participated in the battle of Hunayn with Rasulullaah ε. Before the battle started, Rasulullaah ε said regarding a person of his army who called himself a Muslim, "This person is a dweller of Jahanam-hell." Then, when the battle started, that person fought with great valour and his body was wounded. A person (from the Sahabah saw this) came

and said, (out of surprise), “O Rasul of Allaah, tell me regarding the person about whom you said that he is a dweller of Jahanam-hell, whereas he is fighting valiantly in the path of Allaah and he has suffered many wounds (which seems that he is a dweller of Jannah).

Rasulullaah ε said, “Remember, he is among the dwellers of Jahanam-hell.” Then it was close that some people (of weak Imaan) began to doubt (the truth of the statement of Rasulullaah ε by looking at the bravery of this person fighting the enemy in the battlefield). However, (the same time the people saw) at once, this person was restless of his wounds and stretched his hand to his bow and took out an arrow and struck it into his chest. Many people came running to Rasulullaah ε and said, “O Rasul of Allaah, Allaah has shown your statement to be true (that this person is a dweller of Jahanam-hell). He struck his chest and committed suicide.”

Rasulullaah ε said, “Allaah is the Greatest, I testify that I am the servant and Rasul-Messenger of Allaah.” (After this he gave the command), “Bilal, get up and inform the people that only a believer will enter Jannah and Allaah I can strengthen this Deen through a sinner as well.” *[Bukhari]*

mmm

The effect of black magic on Rasulullaah ε and its removal

وعن عائشة قالت سحر رسول الله صلى الله عليه و سلم حتى إنه ليخيل إليه أنه فعل الشيء وما فعله حتى إذا كان ذات يوم وهو عندي دعا الله ودعاه ثم قال أشعرت يا عائشة أن الله قد أفتاني فيما استفتيته جاءني رجلان فجلس أحدهما عند رأسي والآخر عند رجلي ثم قال أحدهما لصاحبه ما وجع الرجل قال مطبوب

قال ومن طبه قال لبيد بن الأعصم اليهودي قال في ماذا قال في مشط ومشاطة وجف طلعة ذكر قال فأين هو قال في بئر ذروان فذهب النبي صلى الله عليه و سلم في أناس من أصحابه إلى البئر فقال هذه البئر التي أريتها وكأن ماءها نقاعة الحناء ولكأن نخلها رءوس الشياطين فاستخرجه متفق عليه

1618. Hadhrat Ayesha radhiyallaahu anha narrates that when black magic was done upon Rasulullaah ε, then (his condition became such that) he would regarding some work that he did it whereas he did not do it. (This remained his condition for a number of days) until one day when he was with me, he made Du'aa' to Allaah I. Then made Du'aa' (i.e. he repeatedly made Du'aa'). Then he said to me, "Ayesha, do you know that Allaah I has informed me regarding that which I was enquiring of Him."

After this Rasulullaah ε explained that two angels came to me in the form of human beings, one of them sat at my head side and the other at my feet. Then, one of them indicated to the other and asked, "What sickness does he have?" the other said, **"Black magic has been done upon him."** Then the first asked, "Who did the black magic?" the other replied, "Labeed bin A'sam." The first asked, "Upon what was black magic done?" the other replied, "Upon a comb, in that hair tied around the comb covered in the covering of a male date." The first asked, "Where are these items of black magic kept?" the other replied, "In a well of Madinah called Dharwaan."

After this (in his special way) Rasulullaah ε went to the well along with his companions and said, "This is the well that was shown to me." The water of this well was red like henna and the bunches of dates were like the heads of devils. Subsequently, Rasulullaah ε took all those things out of the well." *[Bukhari, Muslim]*

mmm

Conditions of the Khawaarij and the prophesy of their emergence

وعن أبي سعيد الخدري قال بينما نحن عند رسول الله صلى الله عليه و سلم وهو يقسم قسما أتاه ذو الخويصرة وهو رجل من بني تميم فقال يا رسول الله اعدل فقال ويلك ومن يعدل إذا لم أعدل قد خبت وخسرت إن لم أكن أعدل فقال عمر له ائذن لي أضرب عنقه فقال دعه فإن له أصحابا يحقر أحدكم صلاته مع صلاتهم وصيامه مع صيامهم يقرءون القرآن لا يجاوز تراقيهم يمرقون من الدين كما يمرق السهم من الرمية ينظر إلى نصله إلى رصافه إلى نضيه وهو قدحه إلى قذذه فلا يوجد فيه شيء قد سبق الفرث والدم آيتهم رجل أسود إحدى عضديه مثل ثدي المرأة أو مثل البضعة تدردر ويخرجون على حين فرقة من الناس قال أبو سعيد أشهد أني سمعت هذا الحديث من رسول الله صلى الله عليه و سلم وأشهد أن علي بن أبي طالب قاتلهم وأنا معه فأمر بذلك الرجل فالتمس فأتي به حتى نظرت إليه على نعت النبي صلى الله عليه و سلم الذي نعته وفي رواية : أقبل رجل غائر العينين ناتئ الجبين كث اللحية مشرف الوجنتين محلوق الرأس فقال يا محمد اتق الله فقال : " فمن يطيع الله إذا عصيته فيأمنني الله على أهل الأرض ولا تأمنوني " فسأل رجل قتله فمنعه فلما ولى قال : " إن من ضئضئ هذا قوما يقرءون القرآن لا يجاوز حناجرهم يمرقون من الإسلام مروق السهم من الرمية يقتلون أهل الإسلام ويدعون أهل الأوثان لئن أدركتهم لأقتلنهم قتل عاد " . متفق عليه

1619. Hadhrat Abu Sa’eed Khudri τ narrates that when we were with Rasulullaah ε (in Ji’irraanah) and he was distributing the booty when a person by the name of Dhul Khuwaysarah, linked to the Banu Tamim came to Rasulullaah ε and said, “O Rasul of Allaah, be just and equitable (in the distribution of the booty).” Rasulullaah ε

said, “Be lost, if I am not just, then who will be? If I am not just, then definitely you will be deprived and in regret.” Hadhrat Umar τ said upon the insolence of this person, “O Rasul of Allaah, permit me to chop his neck.” Rasulullaah ε said, “(No), leave him in his condition because there will be a number of his followers whose Salaah and fasting will make you feel that your own Salaah and fasting is inferior. They will recite the Qur’aan but the Qur’aan will not pass their throats and they will exit Deen like an arrow pierces and comes out of the prey, whether you look at its gut, whether you look at the area between the body and wings, whether you look at its wings, you will find nothing, whereas that arrow passes through blood and filth and the sign of his (Dhul Khuwaysarah)’s followers will be that he will be black that will have something like the breast of a woman (a piece of flesh) that will shake and they (his followers) will rebel against the best of people (Hadhrat Ali τ and his followers).”

Hadhrat Abu Sa’eed τ explains that I heard this Hadith from Rasulullaah ε personally and I testify that Amir ul Mu’mineen Hadhrat Ali τ waged war against this group and I was with Hadhrat Ali τ. Hadhrat Ali τ commanded a search for this person (about whom Rasulullaah ε made the prophesy). Subsequently, a search was done among the killed and he was brought to Hadhrat Ali τ and I saw the sign mentioned by Rasulullaah ε present in him.

One narration states (instead of Dhul Khuwaysarah coming to Rasulullaah ε) that, “(When Rasulullaah ε was dividing the booty) a person came to him whose eyes were pushed in. His forehead was bulging out and had a thick beard. His cheeks were popping out and he had a shaven head. He said, “O Muhammad, fear Allaah.” Rasulullaah ε said, “If I disobey Allaah, then who will obey Him? Allaah I is aware that I am

the most trustworthy on earth and you do not take me as trustworthy? And you do not rely on me?" a companion requested permission to kill this person but he ε prevented him. When the person went, he said, **"A nation will come from the progeny of this person. They will recite the Qur'aan but the Qur'aan will not pass their throats. They will come out of Islaam like an arrow comes out of the prey; they will kill the Muslims and will leave the polytheists.** If I find these people, then I shall kill them like the nation of 'Aad were destroyed." *[Bukhari, Muslim]*

mmm

The Du'aa' of Rasulullaah ε for the mother of Hadhrat Abu Hurayrah τ

وعن أبي هريرة قال كنت أدعو أمي إلى الإسلام وهي مشركة فدعوتها يوما فأسمعتني في رسول الله صلى الله عليه و سلم ما أكره فأتيت رسول الله صلى الله عليه و سلم وأنا أبكي قلت يا رسول الله : ادع الله أن يهدي أم أبي هريرة فقال : " اللهم اهد أم أبي هريرة " . فخرجت مستبشرا بدعوة النبي صلى الله عليه و سلم فلما صرت إلى الباب فإذا هو مجاف فسمعت أمي خشف قدمي فقالت مكانك يا أبا هريرة وسمعت خضخضة الماء قال فاغتسلت فلبست درعها وعجلت عن خمارها ففتحت الباب ثم قالت يا أبا هريرة أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله فرجعت إلى رسول الله صلى الله عليه و سلم وأنا أبكي من الفرح فحمد الله وأثنى عليه وقال خيرا . رواه مسلم

1620. Hadhrat Abu Hurayrah τ narrates that he used to encourage his mother – who was a polytheist – to accept Islaam. Subsequently, I encouraged her to accept Islaam so she said something insolent regarding Rasulullaah ε which was very hard upon me. I then came crying to Rasulullaah ε and said, "O Rasul of Allaah, make Du'aa' to Allaah to guide the mother of Abu Hurayrah." **He made Du'aa', "O Allaah, guide the mother of Abu Hurayrah."** I returned pleased

with the Du'aa' of Rasulullaah ε and when I reached the door of the house I saw that the door was closed but my mother heard my footsteps and said, "Abu Hurayrah, remain there. I then heard the sound of water falling. My mother took a bath, wore her clothes and opened the door without having covered her head and said, "I testify that there is no deity but Allaah and I testify that Muhammad is the servant and Rasul-Messenger of Allaah."

I turned around and with tears of joy rolling, I came to Rasulullaah ε. He praised Allaah and said, "Abu Hurayrah, you have attained goodness." *[Muslim]*

mmm

The Du'aa' of Rasulullaah ε for Hadhrat Abu Hurayrah τ

وعنه إنكم تقولون أكثر أبو هريرة عن النبي صلى الله عليه و سلم والله الموعد وإن إخوتي من المهاجرين كان يشغلهم الصفق بالأسواق وإن إخوتي من

الأنصار كان يشغلهم عمل أموالهم وكنت امرأ مسكينا ألزم رسول الله صلى الله عليه و سلم على ملء بطني وقال النبي صلى الله عليه و سلم يوما : " لن يبسط أحد منكم ثوبه حتى أقضي مقالتي هذه ثم يجمعه إلى صدره فينسى من مقالتي شيئا أبدا " فبسطت نمرة ليس علي ثوب غيرها حتى قضى النبي صلى الله عليه و سلم مقالته ثم جمعتها إلى صدري فوالذي بعثه بالحق ما نسيت من مقالته تلك إلى يومي هذا . متفق عليه

1621. Hadhrat Abu Hurayrah τ said, "You say that Abu Hurayrah narrates a great number of Ahadith from Rasulullaah ε (so know well that) we all have to return to Allaah (if I narrated less or more, then Allaah I will punish me). Then listen, I shall tell you the reason behind narrating so many Ahadith that my emigrant brothers would remain occupied in trade in the market and my Ansari brothers were not given an opportunity from their lands. I was a poor, destitute person and I would be content on food that would fill my belly and would remain in the service of Rasulullaah ε.

Then one day it so happened that Rasulullaah ε said, "If any of you spreads his clothes and keeps it spread out until I complete my speech (i.e. Du'aa'). Then that person folds the cloth and places it on his chest, **then it will never happen that he will forget something of my speech."** Subsequently, I (immediately) spread my shawl, besides which, I did not have any other clothes and I kept it spread until he completed the speech. Then I folded it and placed it on my chest. **By the Being Who sent Rasulullaah ε with the truth, until today I did not forget anything of the speech of Rasulullaah ε."** *[Bukhari, Muslim]*

mmm

The Du'aa' of Rasulullaah ε for Hadhrat Jareer τ

وعن جرير بن عبد الله قال : قال لي رسول الله صلى الله عليه و سلم : " ألا تريحني من ذي الخلصة ؟ " فقلت : بلى وكنت لا أثبت على الخيل فذكرت ذلك للنبي صلى الله عليه و سلم فضرب يده على صدري حتى رأيت أثر يده في صدري وقال : " اللهم ثبته واجعله هاديا مهديا " . قال فما وقعت عن فرسي بعد فانطلق في مائة وخمسين فارسا من أحمس فحرقها بالنار وكسرها . متفق عليه

1622. Hadhrat Jareer bin Abdullaah Bajali τ narrates that (one day) Rasulullaah ε said to me, **"Will you not break Dhul Khalasa (the idol temple of the Khath'am tribe) and give me comfort?"** I said, "Yes, I shall definitely give you comfort but I am not able to ride a horse properly (and I sometimes fall). Therefore, I mentioned this to Rasulullaah ε. Rasulullaah ε hit his hand hard upon my chest such that I felt the effect of it inside. He then made Du'aa' for me, "O Allaah, keep him steadfast (apparently and from within) and make him one who shows the straight path and one who finds the straight path." Hadhrat Jareer says that after this Du'aa' I never fell off a horse. Then Jareer took 150 soldiers and left for the tribe of Ahmas. **Upon reaching there, he set fire to Dhul Khalasa and broke it down.**

[Bukhari, Muslim]

mmm

The result of a Murtad

وعن أنس قال : إن رجلا كان يكتب للنبي صلى الله عليه و سلم فارتد عن الإسلام ولحق بالمشركين فقال النبي صلى الله عليه و سلم : " إن الأرض لا تقبله " . فأخبرني أبو طلحة أنه أتى الأرض التي مات فيها فوجده منبوذا فقال : ما شأن هذا ؟ فقالوا : دفناه مرارا فلم تقبله الأرض . متفق عليه

1623. Hadhrat Anas τ narrates that a person who would write the revelation for Rasulullaah ε turned murtad and went

to join the polytheists. Rasulullaah ε said, “The earth will not accept him.” Hadhrat Anas τ explains that Abu Talha told me that when he reached the place where that person died he saw that he was out of the grave. He asked the people, “What happened to him? (that he lies out of the grave?).

The people replied that we buried this person a number of times but the earth does not accept him (every time it happened that we buried him and when we came we saw him outside). Finally, upon becoming tired, we left burying him.”

[Bukhari, Muslim]

mmm

Opening of the punishment of the grave

وعن أبي أيوب قا ل : خرج النبي صلى الله عليه و سلم وقد وجبت الشمس فسمع صوتا فقال : " يهود تعذب في قبورها " . متفق عليه

1624. Hadhrat Abu Ayyoob Ansaari τ narrates that (one day) Rasulullaah ε came out of the house after sunset and he heard a noise and said, **“This is a Jew (i.e. this is the sound of a Jew) who is being punished in the grave.”**

[Bukhari, Muslim]

mmm

Informing of the death of a hypocrite

وعن جابر قا ل : قدم النبي صلى الله عليه و سلم من سفر فلما كان قرب المدينة هاجت ريح تكاد أن تدفن الراكب فقال رسول الله صلى الله عليه و سلم : " بعثت هذه الريح لموت منافق " . فقدم المدينة فإذا عظيم من المنافقين قد مات . رواه مسلم

1625. Hadhrat Jaabir τ narrates that (one day) Rasulullaah ε was returning to Madinah from a journey when he reached close to Madinah and a severe hurricane blew and so severe that it buried a rider (i.e. looking at the severity of the hurricane, it felt as though no rider could remain standing, a strong gust will blow him off and destroy him at a far place). Rasulullaah ε said, "This hurricane was sent at the time of the death of a hypocrite." Subsequently, when Rasulullaah ε entered Madinah, then it was learnt that a leader of the hypocrites had died." *[Muslim]*

mmm

The protection of Madinah in the absence of the Mujahideen

وعن أبي سعيد الخدري قال : خرجنا مع النبي صلى الله عليه و سلم حتى قدمنا عسفان فأقام بها ليالي فقال الناس : ما نحن ههنا في شيء وإن عيالنا لخلوف ما نأمن عليهم فبلغ ذلك النبي صلى الله عليه و سلم فقال : " والذي نفسي بيده ما في المدينة شعب ولا نقب إلا عليه ملكان يحرسانها حتى تقدموا إليها " ثم قال : " ارتحلوا " فارتحلنا وأقبلنا إلى المدينة فوالذي يحلف به ما وضعنا رحالنا حين دخلنا المدينة حتى أغار علينا بنو عبد الله بن غطفان وما يهيجهم قبل ذلك شيء . رواه مسلم

1626. Hadhrat Abu Sa'eed Khudri τ narrates that we left with Rasulullaah ε from Makkah to Madinah and when we reached Usfaan, Rasulullaah ε stayed there a few nights.

Some people said, “We are staying here for nothing when our families are far from us (alone in Madinah) and we are not at rest regarding them (that in our absence an enemy should not come and attack them). This reached Rasulullaah ε and he said, “By the Being in Whose control is my life, there is no road or path in Madinah except upon which two angels are appointed and those angels are commanded to guard and protect until you reach Madinah.” After this Rasulullaah ε commanded to depart from there and we left and reached Madinah. I take an oath in the name of that Being upon Whom oaths are taken, we did not even take off our luggage when Banu Abdullaah bin Ghatfaan came upon us and before we arrived nothing prompted them to attack us.” *[Muslim]*

mmm

The effect of the Du’aa’ of Rasulullaah ε

وعن أنس قال أصابت الناس سنة على عهد النبي صلى الله عليه و سلم فبينا النبي صلى الله عليه و سلم يخطب في يوم جمعة قام أعرابي فقال يا رسول الله هلك المال وجاع العيال فادع الله لنا فرفع يديه وما نرى في السماء قزعة فوالذي نفسي بيده ما وضعها حتى ثار السحاب أمثال الجبال ثم لم ينزل عن منبره حتى رأيت المطر يتحادر على لحيته صلى الله عليه و سلم فمطرنا يومنا ذلك ومن الغد وبعد الغد والذي يليه حتى الجمعة الأخرى وقام ذلك الأعرابي أو قال غيره فقال يا رسول الله تهدم البناء وغرق المال فادع الله لنا فرفع يديه فقال اللهم حوالينا ولا علينا فما يشير بيده إلى ناحية من السحاب إلا انفرجت وصارت المدينة مثل الجوبة وسال الوادي قناة شهرا ولم يجئ أحد من ناحية إلا حدث بالجود وفي رواية قال : " اللهم حوالينا ولا علينا اللهم على الآكام والظراب وبطون الأودية ومنابت الشجر " . قال : فأقلعت وخرجنا نمشي في الشمس متفق عليه

1627. Hadhrat Anas τ narrates that in the time of Rasulullaah ε there was drought. During this time, on Friday, Rasulullaah ε was delivering a sermon when a Bedouin stood up and said, “O Rasul of Allaah, our wealth and possessions have been destroyed and our families and dependents are hungry. Make Du’aa’ to Allaah I for us. He lifted his hands (for Du’aa’). At the time, not a piece of cloud could be seen in the sky. By the Being in Whose control is my life, he did not place his hands down when suddenly clouds like mountains came and he did not step down from the pulpit when I saw that the rain water was falling on his beard. Then it rained that day, it rained the second day and it rained on the third day until it carried on raining until the next Friday.

The next Friday, (during the sermon), the same Bedouin stood up and said, “O Rasul of Allaah, houses are falling and wealth and possessions are submerged. Make Du’aa’ to Allaah I (that the rain stops).” Rasulullaah ε lifted both his hands and made Du’aa’ ‘O Allaah, let it fall around us, not upon us.’ After this Du’aa’, whichever direction he indicated, the clouds there would open until Madinah was like a round ditch (i.e. there were clouds on the four sides of Madinah and the sky of Madinah was clear such that no cloud was seen above the entire city) and on account of the abundant rain, the stream by the name of Qanaat flowed for a month and whichever person came from any direction, they informed of the abundant rain.

In one narration, Rasulullaah ε said, “O Allaah, let it fall around us, not upon us. O Allaah, upon the hills, the mountains, in the streams and the places where trees grow.” Hadhrat Anas τ explains that (after this Du’aa’), the clouds cleared and we came out in the condition that we were walking in the sunshine.” *[Bukhari, Muslim]*

mmm

A pillar of Masjid an Nabawi crying

وعن جابر قال : كان النبي صلى الله عليه و سلم إذا خطب استند إلى جذع نخلة من سواري المسجد فلما صنع له المنبر فاستوى عليه صاحت النخلة التي كان يخطب عندها حتى كادت تنشق فنزل النبي صلى الله عليه و سلم حتى أخذها فضمها إليه فجعلت تئن أنين الصبي الذي يسكت حتى استقرت قال بكت على ما كانت تسمع من الذكر . رواه البخاري

1628. Hadhrat Jaabir τ narrates that when Rasulullaah ε would deliver the sermon, then he would lean against a dry branch of a date palm that stood as a pillar in the Masjid. Then, when the pulpit was made and Rasulullaah ε stood upon it to deliver the sermon, **that branch began to scream and it came close to splitting.** Then Rasulullaah ε came down from the pulpit and went to it and held it. Then he hugged it and the pillar began to cry like a baby that is made quiet. Finally, that pillar got control of itself and it became quiet. Then Rasulullaah ε said, "This pillar is crying on account of being deprived of hearing the remembrance of Allaah which it used to hear." *[Bukhari]*

mmm

The result of not practising upon the advice of Rasulullaah ε

وعن سلمة بن الأكوع أن رجلا أكل عند رسول الله صلى الله عليه و سلم بشماله فقال : " كل بيمينك " قال : لاأستطيع . قال " لا استطعت " . ما منعه إلا الكبر قا ل : فما رفعها إلى فيه . رواه مسلم

1629. Hadhrat Salamah bin Akwa' τ narrates that a person was eating with his left hand in front of Rasulullaah ε so he advised him that eat with the right hand. The person replied that I cannot eat with the right hand. Rasulullaah ε said, "You do not have the ability to eat with the right hand." The person said out of pride that he cannot eat with the right hand. The narrator says that (after this) the person could not lift his right hand to his mouth. *[Muslim]*

mmm

The miracle of the fast running horse

وعن أنس أن أهل المدينة فزعوا مرة فركب النبي صلى الله عليه و سلم فرسا لأبي طلحة بطيئا وكان يقطف فلما رجع قال : " وجدنا فرسكم هذا بحرا " . فكان بعد ذلك لا يجارى وفي رواية : فما سبق بعد ذلك اليوم . رواه البخاري

1630. Hadhrat Anas τ narrates that once at night the people of Madinah were fearful. Then Rasulullaah ε mounted the horse of Abu Talha that was very slow and went (to enquire about the conditions) and when he returned, he said (to Abu Talha), "We found this horse like the sea (fast), then that horse became fast such that no horse could compete with it. The words of one narration state that after that day no horse could beat it. *[Bukhari]*

The miracle of blessings in dates

وعن جابر قال : توفي أبي وعليه دين فعرضت على غرمائه أن يأخذو ا التمر بما عليه فأبوا فأتيت النبي صلى الله عليه و سلم فقلت : قد علمت أن والدي استشهد يوم أحد وترك عليه دينا كثيرا وإني أحب أن يراك الغرماء فقال لي : " اذهب فبيدر كل تمر على ناحية ففعلت ثم دعوته فلما نظروا إليه كأنهم أغروا بي تلك الساعة فلما رأى ما يصنعون طاف حول أعظمها بيدرا ثلاث مرات ثم جلس عليه ثم قال : " ادع لي أصحابك " . فما زال يكيل لهم حتى أدى الله عن والدي أمانته وأنا أرضى أن يؤدي الله أمانة والدي ولا أرجع إلى أخواتي بتمرة فسلم الله البيادر كلها وحتى إني أنظر إلى البيدر الذي كان عليه النبي صلى الله عليه و سلم كأنها لم تنقص تمرة واحدة . رواه البخاري

1631. Hadhrat Jaabir bin Abdullaah τ narrates that his father passed away and he had many debts. Subsequently, I said to his creditors that take all the dates we have in lieu of my father’s debt, but they rejected. Finally, I came to Rasulullaah ε and said, “O Rasul of Allaah, you are aware that my father passed away in the battle of Uhud and he had many debts. I want the creditors to see you (so that they may give me some consideration). He said to me, “Go, make different heaps of dates.” Subsequently, I did that. After that, Rasulullaah ε was called. When the creditors saw Rasulullaah ε, they fell upon me. When Rasulullaah ε saw the attitude of the creditors, he went around the largest heap of dates. Then he sat on the heap and said (to me), “**Call your creditors. (when they came) he took from the heap and gave them until Allaah I fulfilled all the debts of my father and I was pleased that Allaah I fulfilled the trust of my father and did not even take a single date to my sisters but Allaah I protected all the heaps of dates and the heap that Rasulullaah ε sat on, when I saw it, it was as though not a single date decreased from there.”**

[Bukhari]

mmm

The miracle of blessings in the utensil of ghee

وعنه قال : إن أم مالك كانت تهدي للنبي صلى الله عليه و سلم في عكة لها سمنا فيأتيها بنوها فيسألون الأدم وليس عندهم شيء فتعمد إلى الذي كانت تهدي فيه للنبي صلى الله عليه و سلم فتجد فيه سمنا فما زال يقيم لها أدم بيتها حتى عصرته فأتت النبي صلى الله عليه و سلم فقال : " عصرتيها " قالت نعم قال : " لو تركتيها ما زال قائما " . رواه مسلم

1632. Hadhrat Jaabir τ narrates that (an Ansaari Sahabiyyah) Hadhrat Umm Maalik sent a gift of ghee in a cup to Rasulullaah ε. (Subsequently, that cup was so blessed that) when the son of Umm Maalik came to ask for some gravy with which to eat bread, and she did not have any gravy, then Umm Maalik would look into the container with which she used to send ghee for Rasulullaah ε, then she would find ghee in it (for a number of days). This continued to be the case to such an extent that it would fulfil the need of gravy for the entire house. Then (with the hope of getting more ghee) she removed the entire contents of the cup, (then the blessings ended).

Then Umm Maalik came to Rasulullaah ε. Rasulullaah ε asked, “Have you emptied the cup?” She said yes. He said, “If you did not empty the cup, then you would have always found gravy in it.” *[Muslim]*

mmm

The miracle of blessings in food

وعن أنس قال : قال أبو طلحة لأم سليم لقد سمعت صوت رسول الله صلى الله عليه و سلم ضعيفا أعرف فيه الجوع فهل عندك من شيء ؟ فأخرجت أقراصا من شعير ثم أخرجت خمارا لها فلفت الخبز ببعضه ثم دسته تحت يدي ولاثتني

ببعضه ثم أرسلتني إلى رسول الله صلى الله عليه و سلم قال فذهبت به فوجدت رسول الله صلى الله عليه و سلم في المسجد ومعه الناس فقمت عليهم فقال لي رسول الله صلى الله عليه و سلم : " أرسلك أبو طلحة ؟ " قلت نعم فقال رسول الله صلى الله عليه و سلم لمن معه قوموا فانطلق وانطلقت بين أيديهم حتى جئت أبا طلحة فقال أبو طلحة يا أم سليم قد جاء رسول الله صلى الله عليه و سلم بالناس وليس عندنا ما نطعمهم فقالت الله ورسوله أعلم قال فانطلق أبو طلحة حتى لقي رسول الله صلى الله عليه و سلم فأقبل رسول الله صلى الله عليه و سلم وأبو طلحة معه فقال رسول الله صلى الله عليه و سلم هلمي يا أم سليم ما عندك فأتت بذلك الخبز فأمر به ففت وعصرت أم سليم عكة لها فأدمته ثم قال فيه رسول الله صلى الله عليه و سلم ما شاء الله أن يقول ثم قال ائذن لعشرة فأذن لهم فأكلوا حتى شبعوا ثم خرجوا ثم قال ائذن لعشرة فأذن لهم فأكلوا حتى شبعوا ثم خرجوا ثم قال ائذن لعشرة فأذن لهم فأكلوا حتى شبعوا ثم خرجوا ثم أذن لعشرة فأكل القوم كلهم وشبعوا والقوم سبعون أو ثمانون رجلا . متفق عليه وفي رواية لمسلم أنه قال : " أذن لعشرة " فدخلوا فقال : " كلوا وسموا الله " . فأكلوا حتى فعل ذلك بثمانين رجلا ثم أكل النبي صلى الله عليه و سلم وأهل البيت وترك سؤرا وفي رواية للبخاري قال : " أدخل علي عشرة " . حتى عد أربعين ثم أكل النبي صلى الله عليه و سلم فجعلت أنظر هل نقص منها شيء ؟
وفي رواية لمسلم : ثم أخذ ما بقي فجمعه ثم دعا فيه با لبركة فعاد كما كان فقال : " دونكم هذا "

1633. Hadhrat Anas τ narrates that (one day) Abu Talha Ansaari (my step father) came home and said to my mother Umm Sulaym, “Today I found great weakness in the voice of Rasulullaah ε from which I gauge that he is hungry. Do you have anything to eat?” Umm Sulaym replied, “Yes, there is something.” She then took out a few pieces of barley bread, she then took her scarf and in one part she tied the bread and one part she tied on my head. She then took the tied pieces of bread and placed it under my arm and sent me to Rasulullaah ε. When I took the bread and reached Rasulullaah ε, he ε was in the Masjid and many people (who numbered 80) were sitting by him. I greeted them all.

Rasulullaah ε asked me, “Did Abu Talha send you?” I said, “Yes.” He then asked, “Did he give you food and send you?” I said, “Yes.” Rasulullaah ε said to the people sitting by him, “Get up (go to the house of Abu Talha).”

After this, Rasulullaah ε and all the people went and I was walking in front of them and reached Abu Talha and informed him of the situation. Abu Talha said, “Umm Sulaym, Rasulullaah ε is coming and with him are companions when we do not have anything to feed so many people (besides the few pieces of bread which we sent to him).” Umm Sulaym said, “Allaah and His Rasul know best.” Then Abu Talha came out of the house and met Rasulullaah ε. After this, Rasulullaah ε went with Abu Talha and (when entering the house) said, “Umm Sulaym, bring whatever you have.” Umm Sulaym brought the bread which was with her and placed it (before Rasulullaah ε).

Rasulullaah ε commanded that the bread be made into pieces. Subsequently, the bread was made into pieces and Umm Sulaym used the ghee from the cup as gravy. After this, Rasulullaah ε made Du’aa’ for blessings in the food. He then commanded that ten people should be called. Subsequently, ten people were called and they ate to their fill. Then when they got up and went away, he said, “(In this way) call ten people and feed them until all the people ate to their fill and they were 70 or 80 people in total.” *[Bukhari, Muslim]*

The narration of Muslim states that Rasulullaah ε said, “Call ten people and when they came he said to them, “Take the name of Allaah and eat.” Subsequently, they ate. In this way (ten people at a time), 80 people were fed and when all the people ate, then finally Rasulullaah ε and the people of the household ate. Then too there was remainder.

One narration of Bukhari states that he said, “Bring ten people to me, in this way (ten people at a time) 40 were counted and after them, Rasulullaah ε partook of the food himself and I continued looking whether anything decreased from the food or not (but definitely I did not see any decrease).

The words of one narration of Muslim are that (when all the people were satiated) then Rasulullaah ε took the leftover food. He then made Du’aa’ of blessings for it. Subsequently, it became as much as it was (i.e. the amount returned to what it was initially), he then said, “Take, eat it.”

mmm

The miracle of the blessed hand

وعنه قا ل : أتي النبي صلى الله عليه و سلم بإناء وهو بالزوراء فوضع يده في الإناء فجعل الماء ينبع من بين أصابعه فتوضأ القوم قال قتادة : قلت لأنس : كم كنتم ؟ قال : ثلاثمائة أو زهاء ثلاثمائة . متفق عليه

1634. Hadhrat Anas τ narrates that Rasulullaah ε went to the place of Zauraa’ when a utensil of water was brought to him. He placed his blessed hand into the water. **Water began to flow from between his fingers.** Subsequently, the entire congregation made Wudhoo’ from that water. Hadhrat Qatadah says that I asked Hadhrat Anas τ, “How many were you on that occasion?” Hadhrat Anas τ replied, **“300 or approximately 300.”** *[Bukhari, Muslim]*

mmm

The miracle of the Tasbeeh of the hand and the food

وعن عبد الله بن مسعود قال : كنا نعد الآيات بركة وأنتم تعدونها تخويفا كنا مع رسول الله صلى الله عليه و سلم في سفر فقل الماء فقال : " اطلبوا فضلة من ماء " فجاءوا بإناء فيه ماء قليل فأدخل يده في الإناء ثم قال : " حي على الطهور المبارك والبركة من الله " فلقد رأيت الماء ينبع من بين أصابع رسول الله صلى الله عليه و سلم ولقد كنا نسمع تسبيح الطعام وهو يؤكل . رواه البخاري

1635. Hadhrat Abdullaah bin Mas'ood τ narrates that (we the companions) understand the cause of the signs and miracles and you understand it to be takhweef (a means of warning the disbelievers). (After this, Hadhrat Ibn Mas'ood τ explained a miracle that) we were on a journey with Rasulullaah ε when the water decreased. Rasulullaah ε commanded that (even a little water with someone in a utensil) should be searched for and brought. The companions brought a utensil that had very little water in it. He placed his blessed hand in it and said, "Come, get this pure and blessed water quickly, and blessings are descending from Allaah."

And (Hadhrat Abdullaah bin Mas'ood τ said), "At the time, water was flowing from the blessed fingers of Rasulullaah ε like a fountain which I personally saw. Also, (Hadhrat Ibn Mas'ood τ explains another miracle saying that) we used to hear the Tasbeeh of the food when eating. *[Bukhari]*

mmm

Another miracle of blessings in water

وعن أبي قتادة قال خطبنا رسول الله صلى الله عليه و سلم فقال إنكم تسيرون عشيتكم وليلتكم وتأتون الماء إن شاء الله غدا فانطلق الناس لا يلوي أحد على أحد

قال أبو قتادة فبينما رسول الله صلى الله عليه و سلم يسير حتى ابهار الليل فمال عن الطريق فوضع رأسه ثم قال احفظوا علينا صلاتنا فكان أول من استيقظ رسول الله صلى الله عليه و سلم والشمس في ظهره ثم قال اركبوا فركبنا فسرنا حتى إذا ارتفعت الشمس نزل ثم دعا بميضأة كانت معي فيها شيء من ماء قال فتوضأ منها وضوءا دون وضوء قال وبقي فيها شيء من ماء ثم قال احفظ علينا ميضأتك فسيكون لها نبأ ثم أذن بلال بالصلاة فصلى رسول الله صلى الله عليه و سلم ركعتين ثم صلى الغداة وركب وركبنا معه فانتهينا إلى الناس حين امتد النهار وحمي كل شيء وهم يقولون يا رسول الله هلكنا وعطشنا فقال لا هلك عليكم ودعا بالميضأة فجعل يصب وأبو قتادة يسقيهم فلم يعد أن رأى الناس ماء في الميضأة تكابوا عليها فقال رسول الله صلى الله عليه و سلم أحسنوا الملأ كلكم سيروى قال ففعلوا فجعل رسول الله صلى الله عليه و سلم يصب وأسقيهم حتى ما بقي غيري وغير رسول الله صلى الله عليه و سلم ثم صب فقال لي اشرب فقلت لا أشرب حتى تشرب يا رسول الله قال إن ساقي القوم آخرهم شربا قال فشربت وشرب قال فأتى الناس الماء جامين رواء . رواه مسلم هكذا في صحيحه وكذا في كتاب الحميدي وجامع الأصول وزاد في المصابيح بعد قوله آخرهم لفظة شربا

1636. Hadhrat Abu Qatadah τ narrates that Rasulullaah ε delivered a sermon before us and said, "You will travel in the beginning part of the night and in the final part (i.e. throughout the night) and Allaah-willing tomorrow you will reach water. Subsequently, people moved in this way that no one turned in any direction. Abu Qatadah says, "Rasulullaah ε was moving until half the night passed, so he moved away from the road and dismounted (with the intention to sleep). He placed his head down and lied down.

He told (an attendant) to watch for the Salaah (it should not happen that all the people sleep unaware and because their eyes do not awake, **the Fajr Salaah is missed** but it so happened that everyone went to sleep and due to overpowering sleep no one woke up).

Rasulullaah ε awoke first when the rays of the sun were hitting his blessed back. He said, “Immediately mount and move from here.” Subsequently, we mounted our conveyances and moved from there until the sun rose high and Rasulullaah ε dismounted. He then asked for the utensil for Wudhoo which was with me and in which little water was left. He performed a short Wudhoo’ (he washed the limbs once instead of thrice on account of shortage of water, or he sufficed on twice).

Abu Qatadah says that (after Wudhoo) a little water was left in the utensil. He said, “Keep this utensil protected because soon something will become apparent from this water. **After this, Bilal called out the Azaan for Salaah and Rasulullaah ε performed the 2 Rak’at Sunnah. Then he performed the Fajr Qadhaa’ with all the companions.**

Upon completion of Salaah Rasulullaah ε mounted and we also sat on our conveyances (and began the forward journey) until we met the people (that dismounted at a distance in front of us). At the time, the day had progressed and everything was hot and the people were saying, “O Rasul of Allaah, we have been destroyed and we are thirsty.” Rasulullaah ε said, “There is no destruction for you.” He then asked for the same utensil of Wudhoo water and began pouring water from there and Abu Qatadah was giving the people to drink. As soon as the people saw the water falling from the utensil, all of them jumped at once over each other.

Rasulullaah ε said, **“Adopt a good way and show good character.** All of you will be quenched from the water.” Subsequently, all the people immediately adopted a good way. Then Rasulullaah ε poured the water and I began to give them to drink until there was none left but myself and

Rasulullaah ε. He poured the water and said, “Drink.” I said, “I cannot drink until you have drank.” He said, **“The person who gives others to drink takes last** (i.e. the person who gives others to drink should drink last). Hadhrat Abu Qatadah says that (in following his command) I drank. Then Rasulullaah ε drank. Abu Qatadah says, “People reached the water in a state where they were at comfort and quenched.” ***[Muslim]***

mmm

Another miracle of blessings in food

وعن أبي هريرة قال : لما كان يوم غزوة تبوك أصاب الناس مجاعة فقال عمر : يا رسول الله ادعهم بفضل أزوادهم ثم ادع الله لهم عليها بالبركة فقال : نعم قال فدعا بنطع فبسط ثم دعا بفضل أزوادهم فجعل الرجل يجيء بكف ذرة ويجيء الآخر بكف تمر ويجيء الآخر بكسرة حتى اجتمع على النطع شيء يسير فدعا رسول الله صلى الله عليه و سلم بالبركة ثم قال خذوا في أوعيتكم فأخذوا في أوعيتهم حتى ما تركوا في العسكر وعاء إلا ملؤوه قال فأكلوا حتى شبعوا وفضلت فضلة فقال رسول الله صلى الله عليه و سلم : " أشهد أن لا إله إلا الله وأني رسول الله لا يلقى الله بهما عبد غير شاك فيحجب عن الجنة " . رواه مسلم

1637. Hadhrat Abu Hurayrah τ narrates that on the day of the battle of Tabook, when severe hunger overcame the people, then Hadhrat Umar τ said, “O Rasul of Allaah, whatever little provision people have, ask for it to be brought. Then make Du’aa’ of blessings from Allaah for that little provision.” Rasulullaah ε said, “Well.” He then asked for a leather food cloth and spread it out and asked for the saved food of the people to be brought. Subsequently, someone came with a handful of corn, someone came with a handful of dates and someone brought a piece of bread. In this way, a few things were gathered on the food cloth. **Then Rasulullaah ε made Du’aa’ of blessings. He then said,**

"Fill your utensils." Subsequently, people began to fill their utensils until no utensil remained of the army which was not filled.

Hadhrat Abu Hurayrah τ says that the entire army ate to their fill, then too, a lot of food remained.

After this, Rasulullaah ε said, "I testify that there is no deity but Allaah and I am the Rasul-Messenger of Allaah (and remember) it can never happen that one who does not doubt meets Allaah I with these two testimonies, and he will be stopped from entering Jannah." *[Muslim]*

mmm

The miracle of blessings in the Walimah food

وعن أنس : كان النبي صلى الله عليه و سلم عروسا بزينب فعمدت أمي أم سليم إلى تمر وسمن وأقط فصنعت حيسا فجعلته في تور فقالت يا أنس اذهب بهذا إلى رسول الله صلى الله عليه و سلم فقل بعثت بهذا إليك أمي وهي تقرئك السلام وتقول إن هذا لك منا قليل يا رسول الله قال فذهبت فقلت فقال ضعه ثم قال اذهب فادع لي فلانا وفلانا وفلانا رجالا سماهم وادع من لقيت فدعوت من سمى ومن لقيت فرجعت فإذا البيت غاص بأهله قيل لأنس عدد كم كانوا ؟ قال زهاء ثلاث مائة . فرأيت النبي صلى الله عليه و سلم وضع يده على تلك الحيسة وتكلم بما شاء الله ثم جعل يدعو عشرة عشرة يأكلون منه ويقول لهم : " اذكروا اسم الله وليأكل كل رجل مما يليه " قال : فأكلوا حتى شبعوا . فخرجت طائفة ودخلت طائفة حتى أكلوا كلهم قال لي يا أنس ارفع . فرفعت فما أدري حين وضعت كان أكثر أم حين رفعت . متفق عليه

1638. Hadhrat Anas τ narrates that Rasulullaah ε was married to Umm al Mu'mineen Hadhrat Zaynab so my mother Umm Sulaym mixed dates, ghee and cheese and made a dish. She placed it into a utensil and said to me, "Anas, take it to Rasulullaah ε and say that my mother sent

this to you and sends Salaam to you and she said that this is a small gift from our side for you O Rasul of Allaah.” Subsequently, I took it and went to Rasulullaah ε and I said whatever my mother told me to say.

He said, “Place it down.” He then said, “Go and call so and so and so and so, (taking their names) and call whoever you meet on the way.” Subsequently, I went and brought those whose names were taken. I brought along those I met on the way as well. When I returned home, I saw that the house was full of people. It was asked from Hadhrat Anas τ, “How many were you?” he replied, “Close to 300.”

I then saw that Rasulullaah ε took that dish and placed his blessed hand over it and said whatever Allaah wanted (i.e. he made Du’aa’ of goodness and blessings). After this, he called 10 people at a time and they began to eat and he said, ‘Take the name of Allaah and eat and each person should eat from that which is before him.” **Hadhrat Anas τ says that when a group of 10 completed eating and went, then another group would come until all the people ate.** Then Rasulullaah ε said to me, “Anas, now take the plate.” I took the plate and I cannot say that whether the dish was more when I placed it down or when I picked it up.” *[Bukhari, Muslim]*

mmm

The miracle of the fast camel

وعن جابر قال : غزوت مع رسول الله صلى الله عليه و سلم وأنا على ناضح لنا قد أعيا فلا يكاد يسير فتلاحق بي النبي صلى الله عليه و سلم فقال لي ما لبعيرك قلت : قدعيي فتخلف رسول الله صلى الله عليه و سلم فزجره ودعا له فما زال بين يدي الإبل قدامها يسير فقال لي كيف ترى بعيرك قال قلت بخير قد أصابته بركتك قال أفتبيعنيه بوقية . فبعته على أن لي فقار ظهره حتى المدينة فلما قدم رسول الله صلى الله عليه و سلم المدينة غدوت عليه بالبعير فأعطاني ثمنه ورده علي . متفق عليه

1639. Hadhrat Jaabir τ narrates that I accompanied Rasulullaah ε on a journey for Jihaad and I was mounted on a camel that pulls water. That camel became so tired that it did not have the ability to walk as supposed to. (Upon reaching a place) Rasulullaah ε and I came together. He said, "What happened to your camel (that it cannot walk properly)?" I said that it has become tired. **Rasulullaah ε came behind my camel and pulled it. He then made Du'aa' for it. Its effect was that my camel went the furthest ahead.** He then asked, "Now what it the condition of your camel?" I said, " Through your blessings it is now moving well." He said, "Do you sell this camel in lieu of 40 Dirhams?" **I sold the camel on the condition that I shall remain mounted on it until we reach Madinah.**

When reaching Madinah, I came with the camel to Rasulullaah ε the next morning (in order to hand over the camel and take the amount). He gave me the agreed amount and he also gave me the camel. *[Bukhari, Muslim]*

mmm

Miracles that occurred on the journey to Tabuk

وعن أبي حميد الساعدي قال : خرجنا مع رسول الله صلى الله عليه و سلم غزوة تبوك فأتينا وادي القرى على حديقة لامرأة فقال رسول الله صلى الله عليه و سلم : " اخرصوها " فخرصناها وخرصها رسول الله صلى الله عليه و سلم عشرة أوسق وقال : " أحصيها حتى نرجع إليك إن شاء الله " وانطلقنا حتى قدمنا تبوك فقال رسول الله صلى الله عليه و سلم : " ستهب عليكم الليلة ريح شديدة فلا يقم فيها أحد منكم فمن كان له بعير فليشد عقاله " فهبت ريح شديدة فقام رجل فحملته الريح حتى ألقته بجبلي طيئ ثم أقبلنا حتى قدمنا وادي القرى فسأل رسول الله صلى الله عليه و سلم المرأة عن حديقتها كم بلغ ثمرها فقالت عشرة أوسق . متفق عليه

1640. Hadhrat Abu Humayd Sa'idi τ narrates that we departed with Rasulullaah ε (from Madinah) for the battle of Tabook and when we reached Waadi Qura, a distance of three days journey from Madinah, and then we passed a garden belonging to a woman. Rasulullaah ε said to us, "Estimate how much fruit there is in this garden." We all gave our estimates. Then Rasulullaah ε also gave his estimate and said, "There will be 10 Wasaq of fruit in this garden." He then said to the woman, "Remember the weight (when harvesting) so that we can return to you Allaah-willing.

We then left there and upon reaching Tabook Rasulullaah ε said, "Tonight, a severe hurricane will come upon you. No one should stand at the time. Whoever has camels, he should tie the rope tight. Subsequently, a severe hurricane came and one person who stood up despite the warning of Rasulullaah ε flew with it and it threw him between the two mountains of the tribe of Tay.

When we returned (to Madinah) and we reached Waadi Qura, then Rasulullaah ε asked regarding the garden of the

woman, “How much fruit was harvested?” she said, “10 Wasaq.” *[Bukhari, Muslim]*

mmm

Glad tidings of the conquest of Egypt and emphasis to deal well with the Egyptians

وعن أبي ذر قال : قال رسول الله صلى الله عليه و سلم : " إنكم ستفتحون مصر وهي أرض يسمى فيها القيراط فإذا فتحتموها فأحسنوا إلى أهلها فإن لها ذمة ورحما أو قال : ذمة وصهرا فإذا رأيتم رجلين يختصمان في موضع لبنة فاخرج منها " . قال : فرأيت عبد الرحمن بن شرحبيل بن حسنة وأخاه يختصمان في موضع لبنة فخرجت منها . رواه مسلم

1641. Hadhrat Abu Dhar τ narrates that Rasulullaah ε said, “Definitely the time is close when you will conquer Egypt and Egypt is that land where ‘Qeeraat’ is mentioned abundantly. When you conquer Egypt, then deal well with the people there because they have peace and they are close.” Or he said, “They have peace and there are family relations with them. And when you see that two people are fighting at the place of a brick, then leave there.” Hadhrat Abu Dhar τ narrates that he saw Abdur Rahmaan bin Shurahbeel bin Hasanah and his brother, Rabi’ah arguing at the place of a brick, so he left the land of Egypt. *[Muslim]*

mmm

Prophesy regarding the exemplary result of the hypocrites

وعن حذيفة عن النبي صلى الله عليه و سلم قال : " في أصحابي وفي رواية قا ل : في أمتي اثنا عشر منافقا لا يدخلون الجنة ولا يجدون ريحها حتى يلج الجمل في سم الخياط ثمانية منهم تك (فيهم الدبيلة : سراج من نار يظهر في أكتافهم حتى تنجم في صدورهم " . رواه مسلم وسنذكر حديث سهل بن سعد : " لأعطين هذه الراية غدا " في " باب مناقب علي " رضي الله عنه وحديث جابر " من يصعد الثنية " في " باب جامع المناقب " إن شاء الله تعالى

1642. Hadhrat Hudhayfah τ narrates from Rasulullaah ε that he said, "Among my companions." And one narration states, **"There are 12 hypocrites in my Ummah that will not enter Jannah,** in fact, they will not even get the fragrance of Jannah as long as a camel does not enter the head of the needle. And 8 of the 12 hypocrites will be wiped out, there will be a flame of fire that will come on their shoulders, it will then reach their chests." *[Muslim]*

mmm

The story of Bahira the monk

عن أبي موسى قال : خرج أبو طالب إلى الشام وخرج معه النبي صلى الله عليه و سلم في أشياخ من قريش فلما أشرفوا على الراهب هبطوا فحلوا رحالهم فخرج إليهم الراهب وكانوا قبل ذلك يمرون به فلا يخرج إليهم قال فهم يحلون رحالهم

فجعل يتخللهم الراهب حتى جاء فأخذ بيد رسول الله صلى الله عليه و سلم قال هذا سيد العالمين هذا رسول رب العالمين يبعثه الله رحمة للعالمين فقال له أشياخ من قريش ما علمك فقال إنكم حين أشرفتم من العقبة لم يبق شجر ولا حجر إلا خر ساجدا ولا يسجدان إلا لنبي وإني أعرفه بخاتم النبوة أسفل من غضروف كتفه مثل التفاحة ثم رجع فصنع لهم طعاما فلما أتاهم به وكان هو في رعية الإبل فقال أرسلوا إليه فأقبل وعليه غمامة تظله فلما دنا من القوم وجدهم قد سبقوه إلى فيء الشجرة فلما جلس مال فيء الشجرة عليه فقال انظروا إلى فيء الشجرة مال عليه فقال أنشدكم بالله أيكم وليه قالوا أبو طالب فلم يزل يناشده حتى رده أبو طالب وبعث معه أبو بكر بلالا وزوده الراهب من الكعك والزيت . (علق الشيخ أن ذكر بلال في الحديث خطأ إذ لم يكن خلق بعد)

1643. Hadhrat Abu Musa Ash'ari τ narrates that (once) Abu Taalib journeyed to Shaam with a few elders of the Quraysh. Rasulullaah ε went along with them. (He was 12 years old at the time). This trade caravan stayed by a monk (called Bahirah in the place called Busrah). When they began to open their luggage, the monk came to them whereas whenever these people would pass there before, and they would stay at the monk's place, he would never come out to meet them.

The narrator says that these people were opening their luggage and the monk was searching for someone among them until he caught the hand of Rasulullaah ε and said, "This is the guide of the worlds, this is the Rasul-Messenger of the Rabb of the universe, this is the person who was sent by Allaah I as a mercy to the people of the universe." The elders of the Quraysh heard this person and one of them asked, "From where do you know all this about him?" the monk replied, "When you came from the path between the two mountains, then (I was watching from here that) there was no stone or tree that did not fall into prostration and the stones and trees do not prostrate for anyone but a Rasul-Messenger. Also, I recognize this person from the seal of

Nabuwaat-Prophethood which is below his shoulder bone like an apple." The monk then returned and prepared food for the caravan. When he brought the food and came to them, Rasulullaah ε was grazing the camels. The monk said to them, "Call that person (because he is my special guest and in honour of him I prepared this food).

Subsequently, Rasulullaah ε came and when he was coming, then a piece of cloud shaded him. When he reached them he saw that where the shade was, the people went to sit (and there was no shady area free for him). When he sat, then immediately the shade of a tree came over him. The monk said, "Look at the shade of the tree bowing for this person."

He then said, "I give an oath in the name of Allaah and ask, 'Which of you is his guardian?" the people said, "Abu Taalib." The monk explained for a long while to Abu Taalib and gave oaths that he will send him back to Makkah. Finally, Abu Taalib sent Rasulullaah ε back to Makkah. **Also, Abu Bakr sent Bilal with him and the monk gave them a provision of cake and olive oil.** *[Tirmidhi]*

mmm

The miracle of the mountains and the trees greeting

وعن علي بن أبي طالب رضي الله عنه قال كنت مع النبي صلى الله عليه و سلم بمكة فخرجنا في بعض نواحيها فما استقبله جبل ولا شجر إلا وهو يقول : السلام عليك يا رسول الله . رواه الترمذي والدارمي

1644. Hadhrat Ali bin Abi Taalib τ narrates that he was with Rasulullaah ε in Makkah. We went to an outlying area of Makkah, and whichever mountain or tree came before us,

it said, ‘Peace be upon you, O Rasul of Allaah.’” *[Tirmidhi, Daarimi]*

mmm

The playfulness and obedience of the Buraaq

وعن أنس أن النبي صلى الله عليه و سلم أتي بالبراق ليلة أسري به ملجما مسرجا فاستصعب عليه فقال له جبريل : أبمحمد تفعل هذا ؟ قال : فما ركبك أحد أكرم على الله منه قال : فارفض عرقا . رواه الترمذي وقال هذا حديث غريب

1645. Hadhrat Anas τ narrates that on the night of Me’raaj, the Buraaq was brought as a conveyance for Rasulullaah ε. When Rasulullaah ε mounted it, it began to play (due to which Rasulullaah ε found it difficult to mount). Hadhrat Jibreel υ said to it, “Are you playing with Muhammad when no one like him has mounted you that is better than him according to Allaah?” the narrator says that the Buraaq began to sweat (after hearing Jibreel υ).

[Tirmidhi]

mmm

The miracle of making a hole in the rock

وعن بريدة قال : قال رسول الله صلى الله عليه و سلم : " لما انتهينا إلى بيت المقدس قال جبريل بأصبعه فخرق بها الحجر فشد به البراق " . رواه الترمذي

1646. Hadhrat Buraydah τ narrates that Rasulullaah ε said, “(On the night of Me’raaj) when we reached Bayt ul Muqaddas, then Hadhrat Jibreel υ made a hole in the rock with the indication of his finger. He then tied the Buraaq to the rock. *[Tirmidhi]*

mmm

Three miracles becoming apparent on one journey

وعن يعلى بن مرة الثقفي قال ثلاثة أشياء رأيتها من رسول الله صلى الله عليه و سلم بينا نحن نسير معه إذ مررنا ببعير يسنى عليه فلما رآه البعير جرجر فوضع جرانه فوقف عليه النبي صلى الله عليه و سلم فقال أين صاحب هذا البعير فجاءه فقال بعنيه فقال بل نهبه لك يا رسول الله وإنه لأهل بيت ما لهم معيشة غيره قال أما إذ ذكرت هذا من أمره فإنه شكا كثرة العمل وقلة العلف فأحسنوا إليه قال ثم سرنا فنزلنا منزلا فنام النبي صلى الله عليه و سلم فجاءت شجرة تشق الأرض حتى غشيته ثم رجعت إلى مكانها فلما استيقظ رسول الله صلى الله عليه و سلم ذكرت له فقال هي شجرة استأذنت ربها عز و جل أن تسلم على رسول الله صلى الله عليه و سلم فأذن لها قال ثم سرنا فمررنا بماء فأتته امرأة بابن لها به جنة فأخذ النبي صلى الله عليه و سلم بمنخره فقال اخرج إني محمد رسول الله قال ثم سرنا فلما رجعنا من سفرنا مررنا بذلك الماء فسألها عن الصبي فقالت والذي بعثك بالحق ما رأينا منه ريبا بعدك . رواه في شرح السنة

1647. Hadhrat Ya'la bin Murra Thaqafi τ narrates that I saw three of the miracles of Rasulullaah ε (on one journey), "We were going with Rasulullaah ε when we passed a camel that pulled water. When the camel saw Rasulullaah ε, it began to make a sound and placed its neck on the ground. Rasulullaah ε stopped by it and asked, "Who is the owner of this camel?" the owner came and he said to him, "Sell this camel to me." He said, "O Rasul of Allaah, we (do not sell the camel) but we gift it to you. And (say that) this camel is the means of livelihood for this family and nothing else."

Hearing this, he said, "When you have mentioned the reality of this camel, then listen, (I do not want to buy this camel, but my objective is to relieve this camel of difficulty because) **this camel complained to me that more work is taken from it and its provision is less.** So deal well with it (i.e. give it a lot of food and decrease its work). **We then**

travelled further until we dismounted at a place and rested and Rasulullaah ε slept. At the time (I saw that) a tree came breaking through the ground and it was covering Rasulullaah ε. It then went back to its place. When Rasulullaah ε woke up I mentioned the coming and going of the tree. He said, "This is the tree that sought permission from its Rabb to greet Rasulullaah ε. Subsequently, Allaah I permitted it (and it came to greet me). Hadhrat Ya'la says that we then went further ahead and reached a place of water. A woman took her son and came to Rasulullaah ε. Madness overcame the boy (due to the effect of a Jinn or Shaytaan). Rasulullaah ε caught the nose of the boy and said, "Come out, I am Muhammad the Rasul of Allaah." After this, we completed the journey.

When we passed the water on the return journey, then Rasulullaah ε asked about the condition of the boy, so the woman said, "By the Being that sent you with the truth, after you went, we did not see anything confusing in the boy (i.e. he was totally cured and all the bad effects went away)."

[Baghawi]

mmm

The miracle of attaining salvation from the effect of Shaytaan

وعن ابن عباس قال : إن امرأة جاءت بابن لها إلى رسول الله رسول الله صلى الله عليه و سلم فقالت يارسول الله إن ابني به جنون وإنه ليأخذه عند غدائنا وعشائنا (فيخبث علينا) فمسح رسول الله رسول الله صلى الله عليه و سلم صدره ودعا فثع ثعة وخرج من جوفه مثل الجرو الأسود يسعى . رواه الدارمي

1648. Hadhrat Ibn Abbaas τ narrates that (one day) a woman brought her son to Rasulullaah ε and said, "O Rasul

of Allaah, there is an effect of Jinn on my son which comes daily in the afternoon and evening at mealtime." **Rasulullaah ε passed his hand over the chest of the boy and made Du'aa'.** Subsequently, the boy vomited and a black animal came running out. *[Tirmidhi, Daarimi]*

mmm

The miracle of the obedience of the tree

وعن أنس بن مالك قال جاء جبريل إلى النبي صلى الله عليه و سلم وهو جالس حزين وقد تخضب بالدم من فعل أهل مكة من قريش فقال جبريل يا رسول الله هل تحب أن أريك آية قال نعم فنظر إلى شجرة من ورائه فقال ادع بها فدعا بها فجاءت وقامت بين يديه فقال مرها فلترجع فأمرها فرجعت فقال رسول الله صلى الله عليه و سلم حسبي حسبي . رواه الدارمي

1649. Hadhrat Anas τ narrates that (on the occasion of Uhud) Rasulullaah ε was greatly grieved at the ill treatment of the Quraysh and he was sitting covered in blood when Hadhrat Jibreel υ came to him and said, "O Rasul of Allaah, if you want, I can show you a miracle." He said, "Definitely show me."Hadhrat Jibreel υ looked to the tree that was behind. Then he said to Rasulullaah ε, "Call the tree." Rasulullaah ε called the tree and it came to stand in front of him. Hadhrat Jibreel υ said, "Now command it to go back." Rasulullaah ε commanded it to go back and it returned. Rasulullaah ε said, "It is enough for me, it is enough for me." (i.e. this miracle is sufficient to console me).

[Daarimi]

mmm

The cucumber tree giving testimony thrice

وعن ابن عمر قال كنا مع النبي صلى الله عليه و سلم في سفر فأقبل أعرابي فلما دنا منه قال له رسول الله صلى الله عليه و سلم تشهد أن لا إله إلا الله وحده لا شريك له وأن محمدا عبده ورسوله قال ومن يشهد على ما تقول ؟ قال : " هذه السلمة " فدعاها رسول الله صلى الله عليه و سلم وهو بشاطئ الوادي فأقبلت تخد الأرض حتى قامت بين يديه فاستشهدها ثلاثا فشهدت ثلاثا أنه كما قال ثم رجعت إلى منبتها . رواه الدارمي

1650. Hadhrat Ibn Umar τ narrates that we were on a Jihaad journey with Rasulullaah ε when a Bedouin came. When he reached close to Rasulullaah ε he said, "Do you testify that there is no deity but Allaah alone and Who has no partner and Muhammad is the servant and Rasul-Messenger of Allaah?" The Bedouin said, "Who testifies to what you have said?" he said, "This cucumber tree (standing in front) will testify." He then called it. At the time he was standing at the edge of a valley. Subsequently, the cucumber tree came breaking through the ground and came and stood in front of him. **He told it to testify thrice and the tree testified thrice.** Then the tree went back to its place of growing. (i.e. it went back to the place where it came from and stood).

[Daarimi]

mmm

The testimony of the bunch of dates

وعن ابن عباس قال جاء أعرابي إلى رسول الله صلى الله عليه و سلم قال : بما أعرف أنك نبي ؟ قال : " إن دعوت هذا العذق من هذه النخلة يشهد أني رسول الله " فدعاه رسول الله صلى الله عليه و سلم فجعل ينزل من النخلة حتى سقط إلى النبي صلى الله عليه و سلم ثم قال : " ارجع " فعاد فأسلم الأعرابي . رواه الترمذي وصححه

1651. Hadhrat Ibn Abbaas τ narrates that (one day) a Bedouin came to Rasulullaah ε and said that what is the means for me to know that you are a Nabi? He said, "If I call this bunch hanging on the tree, then it will testify that I am the Rasul of Allaah." Consequently, Rasulullaah ε called the bunch and it separated from the date palm, came down and fell on the ground close to Rasulullaah ε. **He then gave the command that return, so the bunch returned.** The Bedouin immediately accepted Islaam. *[Tirmidhi]*

mmm

The story of the wolf speaking

وعن أبي هريرة قال جاء ذئب إلى راعي غنم فأخذ منها شاة فطلبه الراعي حتى انتزعها منه قال فصعد الذئب على تل فأقعى واستذفر فقال عمدت إلى رزق رزقنيه الله عز و جل أخذته ثم انتزعته مني فقال الرجل تالله إن رأيت كاليوم ذئبا يتكلم فقال الذئب أعجب من هذا رجل في النخلات بين الحرتين يخبركم بما

مضى وبما هو كائن بعدكم وكان الرجل يهوديا فجاء الرجل إلى النبي صلى الله عليه و سلم فأسلم وخبره فصدقه النبي صلى الله عليه و سلم ثم قال النبي صلى الله عليه و سلم إنها أمارة من أمارات بين يدي الساعة قد أوشك الرجل أن يخرج فلا يرجع حتى تحدثه نعلاه وسوطه ما أحدث أهله بعده " . رواه في شرح السنة

1652. Hadhrat Abu Hurayrah τ narrates that a wolf went into a flock of goats whose shepherd was present and took a goat and ran away. The shepherd ran after it and he finally got the goat from the wolf. Hadhrat Abu Hurayrah explains that the wolf then climbed a hill and sat down placing his tail beneath him. He then said to the shepherd, "I wanted to take my provision that Allaah I has given me but you snatched my provision from me." The shepherd said, "By Allaah, the astonishing things I seen today were never seen before that a wolf speaks." The wolf then said, "More astonishing than this is the person who stays amongst the date palms between the rocky plains. He tells you that which happened before you and those things that will happen after you."

Hadhrat Abu Hurayrah τ narrates that the shepherd was a Jew who came to Rasulullaah ε and mentioned the incident of the wolf and accepted Islaam. Then Rasulullaah ε said, "Such type of things are signs before Qiyaamat. The time will come when a person will go outside and when he returns, then his shoes and his whip will tell him everything that his family did in his absence." *[Baghawi]*

mmm

Blessings in food

وعن أبي العلاء عن سمرة بن جندب قال كنا مع النبي صلى الله عليه و سلم نتداول من قصعة من غدوة حتى الليل يقوم عشرة ويقعد عشرة قلنا : فمما كانت

تمد ؟ قال : من أي شيء تعجب ؟ ما كانت تمد إلا من ههنا وأشار بيده إلى السماء " . رواه الترمذي والدارمي

1653. Hadhrat Abul Alaa’ narrates from Hadhrat Samurah bin Jundub τ that he explained that we all with Rasulullaah ε would take turns eating from a huge utensil from morning to evening in this way that 10 people would eat and get up and another 10 would sit down. We asked, “What was the thing through which the utensil was helped?” Hadhrat Samurah replied, “What is surprising therein for you? **Food would come from there into the utensil.” He indicated to the sky when saying this.** *[Tirmidhi, Daarimi]*

mmm

The Du’aa’ of Rasulullaah ε for the participants of Badr

وعن عبد الله بن عمرو أن النبي صلى الله عليه و سلم خرج يوم بدر في ثلاثمائة وخمسة عشر قال : " اللهم إنهم حفاة فاحملهم اللهم إنهم عراة فاكسهم اللهم إنهم جياع فأشبعهم " ففتح الله له فانقلبوا وما منهم رجل إلا وقد رجع بجمل أو جملين واكتسوا وشبعوا . رواه أبو داود

1654. Hadhrat Abdullaah bin Amr τ narrates that Rasulullaah ε took 315 people and left on the day of Badr and made Du’aa’, “O Allaah, these companions of mine are barefoot, grant them conveyances. O Allaah, they are naked, grant them clothing. O Allaah, they are hungry, satiate

them." Subsequently, Allaah I granted victory to Rasulullaah ε and the fighters of Islaam returned such that there was none among them who did not have a camel or two. Also, they all got clothing and they were all satiated.

[Abu Dawud]

mmm

A few glad tidings and a few guidelines

وعن ابن مسعود عن رسول الله صلى الله عليه و سلم قا ل : " إنكم منصورون ومصيبون ومفتوح لكم فمن أدرك ذلك منكم فليتق الله وليأمر بالمعروف ولينه عن المنكر " . رواه أبو داود

1655. Hadhrat Ibn Mas'ood τ narrates from Rasulullaah ε that he said (regarding the incidents to occur in future and glad tidings of the benefits of these incidents), "Definitely you will be helped, you will get (alot in the form of booty) and great areas will be conquered at your hands. So, whoever of you finds these, he should fear Allaah, and strive to remind and guide people to good and save them from evil." *[Abu Dawud]*

mmm

The miracle of the poisoned meat informing of its being poisoned

وعن جابر بأن يهودية من أهل خيبر سمت شاة مصلية ثم أهدتها لرسول الله صلى الله عليه و سلم فأخذ رسول الله صلى الله عليه و سلم الذراع فأكل منها وأكل رهط من أصحابه معه فقال رسول الله صلى الله عليه و سلم ارفعوا أيديكم وأرسل إلى اليهودية فدعاها فقال سممت هذه الشاة فقالت من أخبرك قال أخبرتني هذه في يدي للذراع قالت نعم قالت قلت إن كان نبيا فلن يضره وإن لم يكن نبيا استرحنا منه فعفا عنها رسول الله صلى الله عليه و سلم ولم يعاقبها

وتوفي بعض أصحابه الذين أكلوا من الشاة واحتجم رسول الله صلى الله عليه و سلم على كاهله من أجل الذي أكل من الشاة حجمه أبو هند بالقرن والشفرة وهو مولى لبني بياضة من الأنصار . رواه أبو داود والدارمي

1656. Hadhrat Jaabir τ narrates that a Jewish woman from Khaybar mixed poison in roasted meat and presented it to Rasulullaah ε as a gift. Rasulullaah ε took a morsel and began to eat and a group of his companions ate along with him. (At once) Rasulullaah ε said, "Stop your hands." He then sent someone to call for the Jewish woman and asked, "Did you mix poison in this meat?" the woman said, "How do you know?" He indicated to the morsel and said, "What is in my hand informed me." The woman then said, "Yes, I mized poison in the meat and I thought that if Muhammad is a Nabi, then the poisoned meat will never harm him and if he is not a Nabi, then we will get salvation and peace from him."

Rasulullaah ε forgave the woman and did not punish her. Whichever of the companions ate of the meat passed awsy. **Also, Rasulullaah ε ate the poisoned meat and got cupping done to remove the effect of the poison.** Abu Hind who is a freed slave of Banu Bayada did the cupping with a horn and broad knife. *[Abu Dawud, Daarimi]*

mmm

An astonishing glad tiding and a great work

وعن سهل ابن الحنظلية أنهم ساروا مع رسول الله صلى الله عليه و سلم يوم حنين فأطنبوا السير حتى كانت عشية فجاء فارس فقال يا رسول الله إني طلعت على جبل كذا وكذا فإذا أنا بهوازن على بكرة أبيهم بظعنهم ونعمهم اجتمعوا إلى حنين فتبسم رسول الله صلى الله عليه و سلم وقال تلك غنيمة المسلمين غدا إن شاء الله ثم قال من يحرسنا الليلة قال أنس بن أبي مرثد الغنوي أنا يا رسول الله

قال اركب فركب فرسا له فقال : " استقبل هذا الشعب حتى تكون في أعلاه " . فلما أصبحنا خرج رسول الله صلى الله عليه و سلم إلى مصلاه فركع ركعتين ثم قال هل حسستم فارسكم قالوا يا رسول الله ما حسسنا فثوب بالصلاة فجعل رسول الله صلى الله عليه و سلم يصلي وهو يلتفت إلى الشعب حتى إذا قضى الصلاة قال أبشروا فقد جاء فارسكم فجعلنا ننظر إلى خلال الشجر في الشعب فإذا هو قد جاء حتى وقف على رسول الله صلى الله عليه و سلم فسلم فقال إني انطلقت حتى كنت في أعلى هذا الشعب حيث أمرني رسول الله صلى الله عليه و سلم فلما أصبحت اطلعت الشعبين كليهما فلم أر أحدا فقال له رسول الله صلى الله عليه و سلم هل نزلت الليلة قال لا إلا مصليا أو قاضي حاجة قال رسول الله صلى الله عليه و سلم : " فلا عليك أن لا تعمل بعدها " . رواه أبو داود

1657. Hadhrat Sahl bin Hanzaliyyah τ narrates that on the occasion of the battle of Hunayn, the companions went with Rasulullaah ε and the journey was long until night came and a rider arrived and said, “O Rasul of Allaah, I climbed this and this mountain. I suddenly saw the tribe of Hawaazin on the camel of their father. His wives were with him as well and their livestock too. They all gathered in Hunayn. Rasulullaah ε smiled and said, “Allaah willing, all these will be booty for the Muslims tomorrow.” He then said, “Who takes responsibility to guard us for the night?” Hadhrat Anas bin Abi Marthad Ghanawi τ said, “O Rasul of Allaah, I take this responsibility.” Rasulullaah ε said, “Well then mount.” When Hadhrat Anas τ mounted his horse, Rasulullaah ε said, “Go through this mountain pass and reach the top of the mountain.”

When morning came Rasulullaah ε went to a place to perform Salaah. He performed 2 Rak’at and said, “Have you seen your rider?” A person said, “O Rasul of Allaah, we have not seen.” In this time the Takbeer for Fajr was called out. During Salaah also, Rasulullaah ε saw with the corner of his eyes towards the mountain path until he completed Salaah and then said, “Be happy, your rider is coming.”

Subsequently, we began to look among the trees of the mountain path until the rider was seen coming. He then stood before Rasulullaah ε and explained that after leaving I reached the mountain pass where Rasulullaah ε commanded me. Then when morning came, then I came to the pass of both mountains but I did not see anyone."

Rasulullaah ε asked Hadhrat Anas bin Abi Marthad τ, "Did you dismount from your horse during the night?" He said, "No, except for Salaah or to relieve myself." Rasulullaah ε said, "Then there is no problem that after this night you do not do any action." *[Abu Dawud]*

mmm

Astonishing blessings for Abu Hurayrah in his dates

وعن أبي هريرة قال أتيت النبي صلى الله عليه و سلم بتمرات فقلت يا رسول الله ادع الله فيهن بالبركة فضمهن ثم دعا لي فيهن بالبركة فقال خذهن واجعلهن في مزودك كلما أردت أن تأخذ منه شيئا فأدخل فيه يدك فخذه ولا تنثره نثرا فقد حملت من ذلك التمر كذا وكذا من وسق في سبيل الله فكنا نأكل منه ونطعم وكان لا يفارق حقوي حتى كان يوم قتل عثمان فإنه انقطع . رواه الترمذي

1658. Hadhrat Abu Hurayrah τ narrates that (one day) I came with dates to Rasulullaah ε and said, "O Rasul of Allaah, make Du'aa' to Allaah for blessings in this dates." Rasulullaah ε took those dates and then made Du'aa' of blessings for me in those dates. After this he said, "Take the dates and place them in your provision bag. When you want to take from there, then place your hand in the provision bag and take out and do not ever empty the provision bag."

Hadhrat Abu Hurayrah τ says that so many Wasaq of dates I spent in the path of Allaah and we ate from those dates and

fed from them. **That provision bag did not separate from my waist until the day that Hadhrat Uthmaan τ was martyred and it got untied and fell (and was lost).**

[Tirmidhi]

mmm

The astonishing story of the protection of Rasulullaah ε on the migration

وعن ابن عباس قال تشاورت قريش ليلة بمكة فقال بعضهم إذا أصبح فأثبتوه بالوثاق يريدون النبي صلى الله عليه و سلم وقال بعضهم بل اقتلوه وقال بعضهم بل أخرجوه فأطلع الله عز و جل نبيه صلى الله عليه و سلم على ذلك فبات علي على فراش النبي صلى الله عليه و سلم تلك الليلة وخرج النبي صلى الله عليه و سلم حتى لحق بالغار وبات المشركون يحرسون عليا يحسبونه النبي صلى الله عليه و سلم فلما أصبحوا ثاروا إليه فلما رأوا عليا رد الله مكرهم فقالوا أين صاحبك هذا قال لا أدري فاقتصوا أثره فلما بلغوا الجبل اختلط عليهم فصعدوا في الجبل فمروا بالغار فرأوا على بابه نسج العنكبوت فقالوا لو دخل هاهنا لم يكن نسج العنكبوت على بابه فمكث فيه ثلاث ليال . رواه أحمد

1659. Hadhrat Ibn Abbaas τ narrates that one day the Quraysh of Makkah consulted at night (in Dar un Nadwah). (Shaytaan also participated in the form of an old man from Najd). Subsequently, some gave the counsel that the moment morning arrives, he should be caught and tied. By ‘he’ was meant Rasulullaah ε. Some gave the view that he should be killed and some said, “Banish him from your city.” Allaah I informed Rasulullaah ε of the decision of the Quraysh (and

commanded him that let Hadhrat Ali τ sleep in your bed and together with Abu Bakr, migrate from Makkah). Subsequently, that night, Hadhrat Ali τ slept in the bed of Rasulullaah ε and Rasulullaah ε left Makkah and went to hide in the cave of Thaur.

On the other side, the Quraysh of Makkah guarded Hadhrat Ali the entire night thinking it to be Rasulullaah ε until when morning came they called for the attack on him but when they saw Hadhrat Ali τ and Allaah I foiled their plot upon them they asked Hadhrat Ali τ, “Where is your friend?” Hadhrat Ali τ replied, “I do not know.” The Quraysh of Makkah (understood the situation and immediately moved) and followed his fottsteps until they reached the mountain of Thaur but there the footsteps were mixed up. **They climbed the mountain and passed the cave but they saw a spider web on the mouth of the cave and said,** “If Muhammad entered this cave, then there would be no web on its mouth. (In this way they were dejected and went away) and **Rasulullaah ε remained hidden in that cave for three days.** *[Ahmad]*

mmm

The lies of the Jews of Khaybar and their lowly deeds

وعن أبي هريرة أنه قال لما فتحت خيبر أهديت لرسول الله صلى الله عليه و سلم شاة فيها سم فقال رسول الله صلى الله عليه و سلم اجمعوا لي من كان ها هنا من اليهود فجمعوا له فقال لهم رسول الله صلى الله عليه و سلم إني سائلكم عن شيء فهل أنتم صادقي عنه فقالوا نعم يا أبا القاسم فقال لهم رسول الله صلى الله عليه و سلم من أبوكم قالوا فلان فقال رسول الله صلى الله عليه و سلم كذبتم بل أبوكم فلان فقالوا صدقت وبررت قال : " هل أنتم مصدقي عن شيء إن سألتكم عنه " قالوا نعم يا أبا القاسم وإن كذبناك عرفت كما عرفته في أبينا قال لهم رسول الله صلى الله عليه و سلم من أهل النار قالوا نكون فيها يسيرا ثم تخلفوننا فيها فقال لهم رسول الله صلى الله عليه و سلم اخسئوا فيها والله لا نخلفكم فيها أبدا ثم قال لهم فهل أنتم مصدقي عن شيء إن سألتكم عنه قالوا نعم يا أبا القاسم قال : " هل جعلتم في هذه الشاة سما " . قالوا نعم فقال ما حملكم على ذلك فقالوا أردنا إن كنت كذابا نستريح منك وإن كنت نبيا لم يضرك . رواه البخاري

1660. Hadhrat Abu Hurayrah τ narrates that when Khaybar was conquered then a roasted goat was given as a gift Rasulullaah ε in which poison was mixed. Rasulullaah ε commanded that bring all the Jews that are here to me. Subsequently, all the Jews were brought to Rasulullaah ε. Rasulullaah ε said to them, “Can I ask you something? (if you give the wrong reply and I reject, then) will you believe me?” the Jews said, “Yes, Abul Qaasim.” Rasulullaah ε then asked them, “Who is your father?” the Jews replied, “A particular person.” Rasulullaah ε said, “You are incorrect. Your father is a particular person.” The Jews replied, “You spoke the truth and correctly.”

He then said to them, “If I ask you another question (and tell you the correct reply in rejection of the wrong one you give) then, will you believe me?” the Jews said, “Yes, O Abul Qaasim. If we lie, then you will know our lies just as you came to know regarding our father.” He then asked them,

"Who is a dweller of hell?"The Jews replied, "We shall remain in hell for a few days, then you will represent us and stay there." Rasulullaah ε said, "O wretched ones, remain, regarding hell, by Allaah, we shall never be your representatives in hell."

After this he said, "If I ask you another question (and tell you the correct reply in rejection of your wrong one) then will you believe me?" The Jews said, "Yes, O Abul Qaasim." Rasulullaah ε asked them, "(Well tell me) did you mix poison in this goat (meat)?" they replied, "Yes." He asked, "What prompted you to do this?" they said, "We thought that if you are false in your claim of Nubuwwah, then we will get salvation and peace from you and if you are truthful in your claim, then this (poison) will not harm you." *[Bukhari]*

mmm

Informing of the important incidents to happen until Qiyaamat

وعن عمرو بن أخطب الأنصاري قال صلى بنا رسول الله صلى الله عليه و سلم يوما الفجر وصعد المنبر فخطبنا حتى حضرت الظهر فنزل فصلى ثم صعد المنبر فخطبنا حتى حضرت العصر ثم نزل فصلى ثم صعد المنبر حتى غربت الشمس فأخبرنا بما هو كائن إلى يوم القيامة فأعلمنا أحفظنا . رواه مسلم

1661. Hadhrat Amr bin Akhtab Ansaari τ narrates that one day **Rasulullaah ε led us in Fajr Salaah. He then ascended the pulpit and delivered a sermon before us which carried on until Zuhr.** He then descended and led the Zuhr Salaah. He then ascended the pulpit and delivered a sermon **until the time of Asr came.** He then descended and led the Asr Salaah. Then he ascended the pulpit and delivered the sermon and this continued and **he completed at sunset.** He informed us of all the things that will happen until Qiyaamat. After mentioning this narration, Hadhrat Amr bin Akhtab said, "The intelligent amongst us we those who remembered the most." *[Muslim]*

mmm

A tree informed of the coming of the Jinnaat

وعن معن بن عبد الرحمن قال سمعت أبي قال : سألت مسروقا : من آذن النبي صلى الله عليه و سلم بالجن ليلة استمعوا القرآن ؟ قال حدثني أبوك يعني عبد الله ابن مسعود أنه قال : آذنت بهم شجرة . متفق عليه

1662. Hadhrat Ma'n bin Abdur Rahmaan says that I heard from my father (Hadhrat Abdur Rahmaan) that when I asked Hadhrat Masrooq that the night when the Jinnaat heard the Qur'aan, who informed Rasulullaah ε of the coming of the Jinnaat? Hadhrat Masrooq said, "Your father, i.e.

Abdullaah bin Mas'ood τ informed me that a tree informed Rasulullaah ε of the coming of the Jinnaat." *[Bukhari, Muslim]*

mmm

Marking off the places of killing a day before the battle

وعن أنس قال كنا مع عمر بين مكة والمدينة فتراءينا الهلال وكنت رجلا حديد البصر فرأيته وليس أحد يزعم أنه رآه غيري قال فجعلت أقول لعمر أما تراه فجعل لا يراه قال يقول عمر سأراه وأنا مستلق على فراشي ثم أنشأ يحدثنا عن أهل بدر فقال إن رسول الله صلى الله عليه و سلم كان يرينا مصارع أهل بدر بالأمس يقول هذا مصرع فلان غدا إن شاء الله قال فقال عمر فوالذي بعثه بالحق ما أخطئوا الحدود التي حد رسول الله صلى الله عليه و سلم قال فجعلوا في بئر بعضهم على بعض فانطلق رسول الله صلى الله عليه و سلم حتى انتهى إليهم فقال يا فلان بن فلان ويا فلان بن فلان هل وجدتم ما وعدكم الله ورسوله حقا فإني قد وجدت ما وعدني الله حقا قال عمر يا رسول الله كيف تكلم أجسادا لا أرواح فيها قال ما أنتم بأسمع لما أقول منهم غير أنهم لا يستطيعون أن يردوا علي شيئا " . رواه مسلم

1663. Hadhrat Anas τ narrates that (on a journey) we were with Hadhrat Umar bin Khattaab τ between Makkah and Madinah and we were looking at the new moon. Because I had good eyesight, I sighted the moon. None but I claimed to have sighted the moon. I told Hadhrat Umar to look at the moon. He could not see it. Hadhrat Anas says that he said, "Leave it, I shall see it when lying down on the bed."

Then Hadhrat Umar began to explain about the companions of Badr and he explained that a day before the battle, Rasulullaah ε showed the places where the polytheists would be killed. Subsequently, he would say that this is the place where, Allaah willing, a particular polytheist will be killed and this is the place where, Allaah willing, a particular

polytheist will be killed. Then Hadhrat Umar τ said, "By the Being that sent Muhammad ε with the truth, whichever places Rasulullaah ε specified, that the polytheist will be killed there, the polytheist was not on either side. Then when the corpses of the polytheists were thrown into the well, **then Rasulullaah ε went to the well and said, "O so and so son of so and so and so and so son of so and so, did you find to be true that which Allaah and His Rasul promised? I found to be true what my Allaah promised."** Hadhrat Umar τ said, "O Rasul of Allaah, how are you speaking to these corpses that do not have souls?" **Rasulullaah ε said, "Whatever I say, you do not hear it better than them. They do not have the ability to reply."**

[Muslim]

mmm

The prophesy of Zayd bin Arqam becoming blind

وعن أنيسة بنت زيد بن أرقم عن أبيها أن النبي صلى الله عليه و سلم دخل على زيد يعوده من مرض كان به قال : " ليس عليك من مرضك بأس ولكن كيف لك إذا عمرت بعدي فعميت ؟ " قال : أحتسب وأصبر . قال : " إذا تدخل الجنة بغير حساب " . قال : فعمي بعد ما مات النبي صلى الله عليه و سلم ثم رد الله بصره ثم مات

1664. The daughter of Hadhrat Zayd bin Arqam τ, Hadhrat Unaysah, from his father narrates that Rasulullaah ε came to visit Hadhrat Zayd bin Arqam when he was ill. He said, "You should not fear this illness (because you will be completely cured) but what will be your condition when you will remain alive after me and your sight will go?" Zayd bin Arqam said, "I shall remain in anticipation of reward and I shall remain pleased and patient." Rasulullaah ε said, "Then you will enter Jannah without any reckoning." The narrator

explains that after the demise of Rasulullaah ε, Zayd bin Arqam became blind, then Allaah I returned his eyesight, then he passed away.” *[Bayhaqi]*

mmm

The consequence of mentioning fabricated narrations

وعن أسامة بن زيد قال : قال رسول الله صلى الله عليه و سلم : " من تقول علي مالم أقل فليتبوأ مقعده من النار " . وذلك أنه بعث رجلا فكذب عليه فدعا عليه رسول الله صلى الله عليه و سلم فوجد ميتا وقد انشق بطنه ولم تقبله الأرض . رواهما البيهقي في دلائل النبوة

1665. Hadhrat Usamah bin Zayd τ narrates that Rasulullaah ε said, **“He who attributes something to me which I did not say, he should prepare his abode in the fire-hell.”** The background of this statement is that (once) Rasulullaah ε sent a person. He attributed something false to him and said it. (When Rasulullaah ε came to know) then he made Du’aa’ of misfortune for the person. Subsequently, the person died in the condition that his stomach blew open and the earth did not accept him.

[Bayhaqi]

mmm

The blessings in the barley given by Rasulullaah ε

وعن جابر أن رسول الله جاءه رجل يستطعمه فأطعمه شطر وسق شعير فما زال الرجل يأكل منه وامرأته وضيفهما حتى كاله ففني فأتى النبي صلى الله عليه و سلم فقال : " لو لم تكله لأكلتم منه ولقام لكم " رواه مسلم

1666. Hadhrat Jaabir τ narrates that (one day) a person came to Rasulullaah ε and asked for food. He gave him half a Wasaq of barley. That person, his wife and both his guests ate from there until the person weighed the barley and it got finished. After that, the person came to Rasulullaah ε and he ε said, "If you did not weigh it, then you people would have eaten from there all the time and that grain would have remained with you." *[Muslim]*

mmm

The revelation of the reality of consuming food that belonged to others

وعن عاصم بن كليب عن أبيه عن رجل من الأنصار قال خرجنا مع رسول الله صلى الله عليه و سلم في جنازة فرأيت رسول الله صلى الله عليه و سلم وهو على القبر يوصي الحافر يقول : " أوسع من قبل رجليه أوسع من قبل رأسه " فلما رجع استقبله داعي امرأته فأجاب ونحن معه وجيء بالطعام فوضع يده ثم وضع القوم فأكلوا فنظرنا إلى رسول الله صلى الله عليه و سلم يلوك لقمة في فمه ثم قال أجد لحم شاة أخذت بغير إذن أهلها فأرسلت المرأة تقول يا رسول الله إني أرسلت إلى النقيع وهو موضع يباع فيه الغنم ليشترى لي شاة فلم توجد فأرسلت إلى جار لي قد اشترى شاة أن أرسل إلي بها بثمنها فلم يوجد فأرسلت إلى امرأته فأرسلت إلي بها فقال رسول الله صلى الله عليه و سلم : " أطعمي هذا الطعام الأسرى " رواه أبو داود والبيهقي في دلائل النبوة

1667. Hadhrat Aasim bin Kulayb narrates from his father and he from an Ansaari companion that he said (one day) we went to participate in a Janaazah along with

Rasulullaah ε. (Upon reaching the graveyard) I saw Rasulullaah ε that he was sitting at the grave and telling the gravedigger to widen the grave at the feet sides and to widen it at the head side. Then he returned, a person came from infront and invited Rasulullaah ε for meals on behalf of the deceased person's wife which he accepted and we were with. When the food was brought, then Rasulullaah ε put his hand out to the food and everyone put their hands out and began to eat.

We then saw Rasulullaah ε that he was chewing a morsel, he said, **"I feel that the meat of this animal is such that it was taken without the permission of the owner."** The woman sent a person (to explain to Rasulullaah ε) that O Rasul of Allaah, I sent a person to Naqee' to buy a goat and Naqee' is a place where goats are bought and sold but he could not find goats there so I sent a person to my neighbour who bought a goat and said that sell me the goat for the price you bought it but he could not find the neighbour. Then I sent a message to the wife of the neighbour and she sent the goat to me. Rasulullaah ε said, "**Feed this food to the prisoners.**" *[Abu Dawud, Bayhaqi]*

mmm

The goat of Umm Ma'bad and the miracle of Rasulullaah ε

وعن حازم بن هشام عن أبيه عن جده حبيش بن خالد - وهو أخو أم معبد - أن رسول الله صلى الله عليه و سلم حين أخرج من مكة خرج مهاجرا إلى المدينة هو وأبو بكر ومولى أبي بكر عامر بن فهيرة ودليلهما عبد الله الليثي مروا على خيمتي أم معبد فسألوها لحما وتمرا ليشتروا منها فلم يصيبوا عندها شيئا من ذلك وكان القوم مرملين مسنتين فنظر رسول الله صلى الله عليه و سلم إلى شاة في كسر الخيمة فقال : " ما هذه الشاة يا أم معبد ؟ " قالت : شاة خلفها الجهد عن

الغنم . قال : " هل بها من لبن ؟ " قالت : هي أجهد من ذلك . قال : " أتأذنين لي أن أحلبها ؟ " قالت : بأبي أنت وأمي إن رأيت بها حلبا فاحلبها . فدعا رسول الله صلى الله عليه و سلم فمسح بيده ضرعها وسمى الله تعالى ودعا لها في شاتها فتفاجت عليه ودرت واجترت فدعا بإناء يربض الرهط فحلب فيه ثجا حتى علاه البهاء ثم سقاها حتى رويت وسقى أصحابه حتى رووا ثم شرب آخرهم ثم حلب فيه ثانيا بعد بدء حتى ملأ الإناء ثم غادره عندها وبايعها وارتحلوا عنها . رواه في " شرح السنة " وابن عبد البر في " الإستيعاب " وابن الجوزي في كتاب " الوفاء " وفي الحديث قصة

1668. Hadhrat Hizaam bin Hishaam narrates from his father and he from Hizaam's grandfather who is the brother of Umm Ma'bad narrates that when Rasulullaah ε got the command to leave Makkah and he migrated to Madinah, then Rasulullaah ε and Hadhrat Abu Bakr τ, the freed slave of Hadhrat Abu Bakr τ, Aamir bin Fuhayrah and the guide Abdullaah Laythi (all four of them) passed the two tents of Umm Ma'bad. They wanted to buy some meat and dates from Umm Ma'bad but they could not find anything with Umm Ma'bad and people were without provision and were in poverty. Then Rasulullaah ε saw a goat on the side of the tent. He asked, "Umm Ma'bad, what happened to this goat?" Umm Ma'bad said, "Its weakness and being thin kept it away from the flock." He asked, "Will it give milk?"

Umm Ma'bad said, "In the calamity it is in, where will it give milk?" he said, "Do you permit me to milk it?" Umm Ma'bad said, "May my parents be sacrificed upon you, if you can milk it, then definitely take." Rasulullaah ε asked for the goat. He then passed his hands over its udders, took the name of Allaah and made Du'aa' of blessings for the goat of Umm Ma'bad. Subsequently, the goat spread its legs in front of Rasulullaah ε to give milk. Then milk came out of its udders and cud came up. He asked for a utensil that would satiate a group and milked abundant milk into it until the foam of the

milk came to the top of the utensil. He then gave Umm Ma'bad the milk first until she was satiated. He then gave his companions. Then after milking the first time, he milked a second time into that utensil until the utensil was filled with milk and he left the milk with Umm Ma'bad. He then took the pledge from Umm Ma'bad and left. *[Baghawi]*

mmm

Karaamaat

The Karaamat of Hadhrat Usayd and Hadhrat Abbaad

عن أنس أن أسيد بن حضير وعباد بن بشر تحدثا عند النبي صلى الله عليه و سلم في حاجة لهما حتى ذهب من الليل ساعة في ليلة شديدة الظلمة ثم خرجا من عند رسول الله صلى الله عليه و سلم ينقلبان وبيد كل منهما عصية فأضاءت عصى أحدهما لهما حتى مشيا في ضوئها حتى إذا افترقت بهما الطريق أضاءت للآخر عصاه فمشى كل واحد منهما في ضوء عصاه حتى بلغ أهله رواه البخاري

1669. Hadhrat Anas τ narrates that two great Sahabah, Hadhrat Usayd bin Hudayr and Hadhrat Abbaad bin Bishr were sitting on a dark night speaking to Rasulullaah ε about an important matter until a significant part of the night passed. They then left Rasulullaah ε and came outside to return home and each of them had a staff, **the staff of one of them lighted up (suddenly) and they walked in its light until they separated, then the staff of the second one also lighted up, they walked in the light of their staffs and reached their families.** *[Bukhari]*

mmm

The testimony of the father of Hadhrat Jaabir τ and his bequest

وعن جابر قال : لما حضر أحد دعاني أبي من الليل فقال ما أراني إلا مقتولا في أول من يقتل من أصحاب النبي صلى الله عليه و سلم وإني لا أترك بعدي أعز علي منك غير نفس رسول الله صلى الله عليه و سلم فإن علي دينا فاقض واستوص بأخواتك خيرا فأصبحنا فكان أول قتيل ودفنته مع آخر في قبر رواه البخاري

1670. Hadhrat Jaabir τ narrates that when the battle of Uhud took place then my father called me at night and said, "I think that in this battle, the companions of Rasulullaah ε that will be martyred, I shall be the first to be martyred and there is no doubt that I do not leave any person behind that is more honourable than the being of Rasulullaah ε and I have debts, fulfil them quickly and deal well with our sisters." When morning came (and the battle heated up) then my father was the first to be martyred and I buried him with another person. *[Bukhari]*

mmm

The Karaamat of Hadhrat Abu Bakr τ and his guests

وعن عبد الرحمن بن أبي بكر أن أصحاب الصفة كانوا أناسا فقراء وإن النبي صلى الله عليه و سلم قال : " من كان عنده طعام اثنين فليذهب بثالث وإن كان

عنده طعام أربعة فليذهب بخامس أو سادس " وأن أبا بكر جاء بثلاثة فانطلق النبي صلى الله عليه و سلم بعشرة وإن أبا بكر تعشى عند النبي صلى الله عليه و سلم ثم لبث حتى صليت العشاء ثم رجع فلبث حتى تعشى النبي صلى الله عليه و سلم فجاء بعد ما مضى من الليل ما شاء الله . قالت له امرأته : وما حبسك عن أضيافك ؟ قال : أوما عشيتيهم ؟ قالت : أبوا حتى تجيء فغضب وقال : لا أطعمه أبدا فحلفت المرأة أن لا تطعمه وحلف الأضياف أن لا يطعموه . قال أبو بكر : كان هذا من الشيطان فدعا بالطعام فأكل وأكلوا فجعلوا لا يرفعون لقمة إلا ربت من أسفلها أكثر منها . فقال لأمرأته : يا أخت بني فراس ما هذا ؟ قالت : وقرة عيني إنها الآن لأكثر منها قبل ذلك بثلاث مرار فأكلوا وبعث بها إلى النبي صلى الله عليه و سلم فذكر أنه أكل منها . متفق عليه وذكر حديث عبد الله بن مسعود : كنا نسمع تسبيح الطعام في " المعجزات "

1671. Hadhrat Abdur Rahmaan bin Abu Bakr τ narrates that the companions of Suffah were destitute (the Muslims used to arrange provision for them according to their capacity). Subsequently, one day Rasulullaah ε said to the companions, “The person who has the food of two people should take a third person (of the companions of the Suffah) and he who has the food of four people, he should take a fifth person or sixth person as well.” Hadhrat Abu Bakr τ took three people with him and Rasulullaah ε took ten people. Abu Bakr had the evening meal by Rasulullaah ε and he remained there until the Esha Salaah was completed, then he went to the house of Rasulullaah ε and he remained there until Rasulullaah ε also ate. Hadhrat Abu Bakr τ reached home after that portion of the night passed which Allaah wanted. The moment he entered the house, his wife said, “What stopped you from your guests?” Hadhrat Abu Bakr said, “Have you not fed the guests until now?” the wife said, “They did not want to eat until you came. Hadhrat Abu Bakr became very angry and said, “By Allaah, I shall never eat this food.” Then his wife took an oath that she will never eat the food and the guests took an oath that they will not eat the food.

Then Hadhrat Abu Bakr τ said, “My anger in this way and taking an oath was from Shaytaan.” He then asked for the food. Then Abu Bakr and all the people ate. **Whichever morsel Abu Bakr and his guests lifted, the food would increase at that place (i.e. when they would lift a morsel, then instead of decreasing, it would increase more than before). Hadhrat Abu Bakr addressed his wife and said, “O sister of Banu Firaas, look what a strange phenomena this is.” His wife said, “By the oath of the coolness of my eyes. This utensil is filled to a level thrice what it was.”** Anyway, all the people ate. Then Hadhrat Abu Bakr sent the food to Rasulullaah ε and it is said that Rasulullaah ε also ate of that food. *[Bukhari, Muslim]*

mmm

The Karaamat of Najashi

عن عائشة قالت : لما مات النجاشي كنا نتحدث أنه لا يزال يرى على قبره نور . رواه أبو داود

1672. Hadhrat Ayesha radhiyallaahu anha narrates that **after the demise of Najashi it became famous amongst us that a pertpetual light was shown on the grave of Najashi.**

[Abu Dawud]

mmm

The guidance of the unseen informer

وعنها قالت : لما أرادوا غسل النبي صلى الله عليه و سلم قالوا : لا ندري أنجرد رسول الله صلى الله عليه و سلم من ثيابه كما تجرد موتانا أم نغسله وعليه ثيابه ؟ فلما اختلفوا ألقى الله عليهم النوم حتى ما منهم رجل إلا وذقته في صدره ثم كلمهم مكلم من ناحية البيت لا يدرون من هو ؟ اغسلوا النبي صلى الله عليه و سلم وعليه ثيابه فقاموا فغسلوه وعليه قميصه يصبون الماء فوق القميص ويدلكونه بالقميص . رواه البيهقي في " دلائل النبوة "

1673. Hadhrat Ayesha radhiyallaahu anha narrates that (after his demise) when the companions intended to bath the blessed body of Rasulullaah ε, then the question arose that should the clothing of Rasulullaah ε be lifted just like we lift the clothes of our deceased or should he be bathed with his clothes on? When a difference of opinion arose then Allaah I sent a sleep over all of them until no person remained except that his chin came onto his chest. **Then they heard the voice of a person from the corner of the house which the people were not aware of. It was saying, 'Bath Rasulullaah** ε **with his clothing.'** Subsequently, all the people stood up and bathed him while in his clothing in such a way that they would pour the water on his upper garment and they would rub the body together with the garment.

[Bayhaqi]

mmm

The Karaamat of Hadhrat Safinah τ

وعن ابن المنكدر أن سفينة مولى رسول الله صلى الله عليه و سلم أخطأ الجيش بأرض الروم أو أسر فانطلق هاربا يلتمس الجيش فإذا هو بالأسد . فقال : يا أبا الحارث أنا مولى رسول الله صلى الله عليه و سلم كان من أمري كيت وكيت فأقبل الأسد له بصبصة حتى قام إلى جنبه كلما سمع صوتا أهوى إليه ثم أقبل يمشي إلى جنبه حتى بلغ الجيش ثم رجع الأسد . رواه في " شرح السنة "

1674. The great tabi'i Ibn Munkadir narrates that (once) the freed slave of Rasulullaah ε, Hadhrat Safinah τ, forgot the road of the army in the area of Rome or he was imprisoned by the enemy. He then fled the imprisonment of the enemy and began to look for the Muslim army when he came across a huge lion so he said to the lion, "O Abu Haarith, I am the freed slave of Rasulullaah ε and this happened to me." **The lion shook its tail and came to stand at his side.** Then whenever he heard a sound he would jump there. Then he came to walk at the side of Hadhrat Safinah until Hadhrat Safinah reached the army and the lion returned.

[Baghawi]

mmm

The blessings of the blessed grave

وعن أبي الجوزاء قال : قحط أهل المدينة قحطا شديدا فشكوا إلى عائشة فقالت : انظروا قبر النبي صلى الله عليه و سلم فاجعلوا منه كوى إلى السماء حتى لا يكون بينه وبين السماء سقف ففعلوا فمطروا مطرا حتى نبت العشب وسمنت الإبل حتى تفتقت من الشحم فسمي عام الفتق . رواه الدارمي

1675. Abul Jauzaa says that (once) the people of Madinah were suffering a drought so they complained of their difficulties to Umm al Mu'mineen Hadhrat Ayesha radhiyallaahu anha. Hadhrat Ayesha radhiyallaahu anha said, **"Look at the blessed grave of Rasulullaah ε and open the**

roof of the room such that the roof is not a barrier between the noble grave and the sky. Subsequently, the people did as Hadhrat Ayesha instructed. Then it rained and such pastures came out that the camels became fat to the extent that their hips were fattened on account of the fat and this year was called the year of fatq (to fatten). *[Daarimi]*

mmm

The Karaamat of Hadhrat Sa'eed bin Musayyab

وعن سعيد بن عبد العزيز قال : لما كان أيام الحرة لم يؤذن في مسجد النبي صلى الله عليه و سلم ثلاثا ولم يقم ولم يبرح سعيد بن المسيب المسجد وكان لا يعرف وقت الصلاة إلا بهمهمة يسمعها من قبر النبي صلى الله عليه و سلم . رواه الدارمي

1676. Hadhrat Sa'eed bin Abdul Azeez narrates that during the days of Harrah no Adhaan was called in Masjid an Nabawi for three days, no Takbeer was called out and Hadhrat Sa'eed bin Musayyab could not come out of the Masjid. **Hadhrat Sa'eed bin Musayyab would only recognise the time of Salaah through a humming sound which he heard from the grave of Rasulullaah ε.**

[Daarimi]

mmm

The specialty of the garden of Hadhrat Anas τ

وعن أبي خلدة قال : قلت لأبي العالية : سمع أنس من النبي صلى الله عليه و سلم ؟ قال : خدمه عشر سنين ودعا له النبي صلى الله عليه و سلم وكان له بستان يحمل في كل سنة الفاكهة مرتين وكان فيها ريحان يجيء منه ريح المسك . رواه الترمذي وقال : هذا حديث حسن غريب

1677. Hadhrat Abu Khaldah narrates that I asked Hadhrat Abul Aliya, "Did Hadhrat Anas τ hear Ahadith from Rasulullaah ε?" Hadhrat Abul Aliya replied, "Hadhrat Anas τ had the honour of staying in the company of Rasulullaah ε for ten years. Also, Rasulullaah ε made Du'aa' of blessings for him and he had a garden which would bear fruit twice a year and the fruit that came from that garden, the smell of musk would come from it. *[Tirmidhi]*

The Karaamat of Hadhrat Sa'eed bin Zayd

عن عروة بن الزبير أن سعيد بن زيد بن عمرو بن نفيل خاصمته أروى بنت أويس إلى مروان بن الحكم وادعت أنه أخذ شيئا من أرضها فقال سعيد أنا كنت آخذ من أرضها شيئا بعد الذي سمعت من رسول الله صلى الله عليه و سلم قال وماذا سمعت من رسول الله صلى الله عليه و سلم قال سمعت رسول الله صلى الله عليه و سلم يقول من أخذ شبرا من الأرض ظلما طوقه إلى سبع أرضين فقال له مروان لا أسألك بينة بعد هذا فقال اللهم إن كانت كاذبة فعم بصرها واقتلها في أرضها قال فما ماتت حتى ذهب بصرها ثم بينا هي تمشي في أرضها إذ وقعت في حفرة فماتت . متفق عليه
وفي رواية لمسلم عن محمد بن زيد بن عبد الله بن عمر بمعناه وأنه رآها عمياء

تلتمس الجدر تقول : أصابتني دعوة سعيد وأنها مرت على بئر في الدار التي خاصمته فوقعت فيها فكانت قبرها

1678. Hadhrat Urwah bin Zubayr explains that (one woman) Arwa bint Aus had an argument with Hadhrat Sa'eed bin Zayd bin Amr bin Nufayl and she went to the court of Marwaan bin Hakam for help. Arwa claimed that Sa'eed bin Zayd had took a piece of my land by force. Hadhrat Sa'eed said, "After hearing the Hadith of Rasulullaah ε, how can it be that I take the land of this woman?" Marwaan asked, "What did you hear from Rasulullaah ε?" Hadhrat Sa'eed said, "I heard Rasulullaah ε saying that if a person takes a hands span of land of another by force, then (on the Day of Qiyaamat) Allaah I will make a yoke of seven earths and place it on the neck of the person."

Marwaan said to Hadhrat Sa'eed, "After this proof I do not see any need to request witnesses from you." Hadhrat Sa'eed said, "O Allaah, if this woman is lying, then take her sight away and give her death in that very land." Hadhrat Urwah says that the woman became blind before she died and one day she was walking on her land when she suddenly fell into a pit and died there. *[Bukhari, Muslim]*

One narration of Muslim narrated by Muhammad bin Zayd bin Abdullaah bin Umar of similar meaning stating that Muhammad bin Zayd saw the woman in the condition where she became blind and she would hold the walls and say, "The Du'aa' of misfortune of Sa'eed bin Zayd ate me." And when she would pass by the well that was in that land, she suddenly fell in and died and that well became her grave.

mmm

The Karaamat of Hadhrat Umar τ

وعن ابن عمر أن عمر بعث جيشا وأمر عليهم رجلا يدعى سارية فبينما عمر يخطب فجعل يصيح : يا أمير المؤمنين لقينا عدونا فهزمونا فإذا بصائح يصيح : يا ساري الجبل . فأسندنا ظهورنا إلى الجبل فهزمهم الله تعالى رواه البيهقي في دلائل النبوة

1679. Hadhrat Ibn Umar τ narrates that Hadhrat Umar τ sent an army and he made the leader of the army a person called Saariyah. Then (one day) Hadhrat Umar τ was delivering a sermon when he suddenly screamed and said, **"Saariyah, go to the mountain."** The people were astonished when hearing this and when a messenger from the army came, and said, "Amir ul Mu'mineen, the enemy surrounded us and we were to be defeated when suddenly the sound of a person reached us that was screaming and saying, 'Saariyah, go to the mountain.' Subsequently, we placed the mountain at our backs, then Allaah I defeated the enemy.

[Bayhaqi]

mmm

The Kashf of Ka'b Ahbaar

وعن نبيهة بن وهب أن كعبا دخل على عائشة فذكروا رسول الله صلى الله عليه و سلم فقال كعب : ما من يوم يطلع إلا نزل سبعون ألفا من الملائكة حتى يحفوا بقبر رسول الله صلى الله عليه و سلم يضربون بأجنحتهم ويصلون على رسول الله صلى الله عليه و سلم حتى إذا أمسوا عرجوا وهبط مثلهم فصنعوا مثل ذلك حتى إذا انشقت عنه الأرض خرج في سبعين ألفا من الملائكة يزفونه . رواه الدارمي

1680. Hadhrat Nubayha bin Wahb narrates that (one day) Hadhrat Ka'b Ahbaar went to Hadhrat Ayesha radhiyallaahu anha and when a few qualities and specialties of Rasulullaah ε or conditions of his demise were mentioned, then she said, "Every day, at dawn, 70000 angels would descend from the sky and they surround the grave of Rasulullaah ε and they place their wings on the noble grave and they send Durood upon Rasulullaah ε until evening, then the angels go the heavens and in a similar way, 70000 angels descend and do the same as them until morning. This will continue until the grave will be opened and he will wake up from the grave and 70000 angels will take the beloved to His lover. *[Daarimi]*

mmm

The migration and demise of Rasulullaah ε

A day of great joy for the people of Madinah

عن البراء قال : أول من قدم علينا من أصحاب النبي صلى الله عليه و سلم مصعب بن عمير وابن أم مكتوم فجعلا يقرآننا القرآن ثم جاء عمار وبلال وسعد ثم جاء عمر بن الخطاب في عشرين من أصحاب النبي صلى الله عليه و سلم ثم جاء النبي صلى الله عليه و سلم فما رأيت أهل المدينة فرحوا بشيء فرحهم به حتى رأيت الولائد والصبيان يقولون : هذا رسول الله صلى الله عليه و سلم قد جاء فما جاء حتى قرأت : [سبح اسم ربك الأعلى] في سور مثلها من المفصل . رواه البخاري

1681. Hadhrat Baraa' bin Aazib τ narrates that (before migration) **the first of the companions that came to us was Hadhrat Mus'ab bin Umayr τ and Hadhrat Ibn Umm Maktoom τ.** These two began to teach us the Qur'aan, then Hadhrat Ammaar bin Yaasir τ, Hadhrat Bilaal bin Rabaah τ and Hadhrat Sa'd bin Abi Waqqaas τ came. Then Hadhrat Umar bin Khattaab τ came with 20 companions of Rasulullaah ε. Then Rasulullaah ε came. So, the happiness and joy of the people of Madinah upon his coming which was seen, they were not seen so pleased with anything else. I

saw this to the extent that the small boys and girls were chanting, ‘This is the Rasul of Allaah who has come.’ And I learnt Surahs of the Mufassal like Surah A’la and similar Surahs to it.” *[Bukhari]*

mmm

The foresight of Hadhrat Abu Bakr τ

وعن أبي سعيد الخدري أن رسول الله صلى الله عليه و سلم جلس على المنبر فقال : " إن عبدا خيره الله بين أن يؤتيه من زهرة الدنيا ما شاء وبين ما عنده فاختار ما عنده " . فبكى أبو بكر قال : فديناك بآبائنا وأمهاتنا فعجبنا له فقال الناس : نظروا إلى هذا الشيخ يخبر رسول الله صلى الله عليه و سلم عن عبد خيره الله بين أن يؤتيه من زهرة الدنيا وبين ما عنده وهو يقول : فديناك بآبائنا وأمهاتنا فكان رسول الله صلى الله عليه و سلم هو المخير وكان أبو بكر هو أعلمنا . متفق عليه

1682. Hadhrat Abu Sa’eed Khudri τ narrates that Rasulullaah ε ascended the pulpit (on one of the days during his final illness) and said, “Allaah I has given a servant of His a choice to choose of the spring of this world, how much he wants or whether he chooses that which is by Allaah. So the servant chose the blessings that are with Allaah.” Hadhrat Abu Bakr τ began to cry immediately and said, “O Rasul of Allaah, may our parents be sacrificed for you.”

The narrator says that Hadhrat Abu Bakr τ was greatly grieved. Subsequently some people said, “Look at this person. Rasulullaah ε mentioned the condition of a servant of Allaah that Allaah I gave him a choice whether he wishes to choose of the things of the world or whether he wants the blessings that are with Allaah. And this person is saying that may our parents be sacrificed upon you. (But later on this secret came to light that) the servant that was given a choice

was Rasulullaah ε himself. **Indeed Hadhrat Abu Bakr τ was the most intelligent amongst us.** (He knew from the beginning the indication that the servant given a choice was Rasulullaah ε himself). *[Bukhari, Muslim]*

mmm

The farewell sermon of Rasulullaah ε

وعن عقبة بن عامر قال : صلى رسول الله صلى الله عليه و سلم على قتلى أحد بعد ثماني سنين كالمودع للأحياء والأموات ثم طلع المنبر فقال : " إني بين أيديكم فرط وأنا عليكم شهيد وإن موعدكم الحوض وإني لأنظر إليه من مقامي هذا وإني قد أعطيت مفاتيح خزائن الأرض وإني لست أخشى عليكم أن تشركوا بعدي ولكني أخشى عليكم الدنيا أن تنافسوها فيها " . وزاد بعضهم : : " فتقتتلوا فتهلكوا كما هلك من كان قبلكم " . متفق عليه

1683. Hadhrat Uqbah bin Aamir τ narrates that Rasulullaah ε performed the Salaah upon the martyrs of Uhud after 8 years in such a way like a person bids farwell to the living and dead. He then ascended the pulpit and said, “I am a provision sent forth for you and I am a witness for you. The place for the fulfilment of the promise made to you is the pond of kauthar and I see the pond of kauthar from here. There is no doubt that I have been given the keys of the treasure of the earth and **I do not fear that you will choose kufr and shirk after me, but I definitely have this fear that your interest in the world will increase.”**

Some narrators have narrated these words here, “and you will kill each other. Then you will be destroyed like the people before you were destroyed.” *[Bukhari, Muslim]*

The final moments of the life of Rasulullaah ε

وعن عائشة قالت : إن من نعم الله علي أن رسول الله صلى الله عليه و سلم توفي في بيتي وفي يومي وبين سحري ونحري وأن الله جمع بين ريقي وريقه عند موته دخل علي عبد الرحمن بن أبي بكر وبيده سواك وأنا مسندة رسول الله صلى الله عليه و سلم فرأيته ينظر إليه وعرفت أنه يحب السواك فقلت : آخذه لك ؟ فأشار برأسه أن نعم فتناولته فاشتد عليه وقلت : ألينه لك ؟ فأشار برأسه أن نعم فلينته فأمره وبين يديه ركوة فيها ماء فجعل يدخل يديه في الماء فيمسح بهما وجهه ويقول : " لا إله إلا الله إن للموت سكرات " . ثم نصب يده فجعل يقول : " في الرفيق الأعلى " . حتى قبض ومالت يده . رواه البخاري

1684. Hadhrat Ayesha radhiyallaahu anha narrates that from the blessings that Allaah I has specifically granted to me, one of them is that Rasulullaah ε passed away in my home and on my turn and he gave his life between my chest and ribs and at the time of his demise he joined his saliva and my saliva. In his final moments he called my brother Abdur Rahmaan bin Abu Bakr and there was a Miswaak in his hand. Rasulullaah ε was sitting resting against my chest. I saw that his gaze was lifting towards it and I knew that he liked the Miswaak a lot, I therefore asked, “Shall I take the Miswaak from Abdur Rahmaan for you?” He indicated with his head that take it. I took the Miswaak from Abdur Rahmaan and gave it to him.

He felt it difficult. I said, “Shall I soften the Miswaak for you?” Rasulullaah ε permitted with an indication of the head so I softened the Miswaak and he passed the Miswaak over his teeth. There was a utensil of water placed before him. He placed his hands in the utensil and would wipe his face and say, ‘there is no deity but Allaah, there is difficulty at the time of death’. Then Rasulullaah ε lifted his hands and said, “Join me to the highest companion” until his soul left and his hand fell down. *[Bukhari]*

mmm

Every Nabi is given a choice before his demise

وعنها قالت : سمعت رسول الله صلى الله عليه و سلم يقول : " مامن نبي يمرض إلا خير بين الدنيا والآخرة " . وكان في شكواه الذي قبض أخذته بحة شديدة فسمعته يقول : مع الذين أنعمت عليهم من الصديقين والنبيين والشهداء والصالحين . فعلمت أنه خير . متفق عليه

1685. Hadhrat Ayesha radhiyallaahu anha narrates that she heard Rasulullaah ε saying, "Every Nabi is given a choice in his final illness between the world and the Aakhirat." Then when Rasulullaah ε was in his final illness and it was very difficult for him to speak then I heard at the time him saying, "O Allaah, include me among those You have favoured and they are the Ambiyaa', Siddiqeen, martyrs and pious." So I understood that Rasulullaah ε was given a choice (between the life of the world and the Aakhirat and he chose to leave the life of the world and go to the Aakhirat)."

[Bukhari, Muslim]

mmm

The grief and sadness of Hadhrat Faatimah radhiyallaahu anha

وعن أنس قال : لما ثقل النبي صلى الله عليه و سلم جعل يتغشاه الكرب . فقالت فاطمة : واكرب أباه فقال لها : " ليس على أبيك كرب بعد اليوم " . فلما مات قالت : يا أبتاه أجاب ربا دعاه يا أبتاه من جنة الفردوس مأواه يا أبتاه إلى جبريل ننعاه . فلما دفن قالت فاطمة : يا أنس أطابت أنفسكم أن تحثوا على رسول الله صلى الله عليه و سلم التراب ؟ رواه البخاري

1686. Hadhrat Anas τ narrates that when the condition of Rasulullaah ε became severe and he fell unconscious due to the severity of the illness, then Hadhrat Faatimah radhiyallaahu anha said, “O the difficulty of my father.” Rasulullaah ε addressed her and said, “After today there will not be any difficulty upon your father.” Then when he passed away Hadhrat Faatimah said, “O my father, when the Rabb called you, you accepted, O my father your abode is Jannatul Firdaus, O my father, we give news of your demise to Jibreel.” Then when he was buried Hadhrat Faatimah said, “O Anas, how could you bear throwing soil onto Rasulullaah?” *[Bukhari]*

mmm

The brightest day and the darkest day for the people of Madinah

عن أنس قال : لما قدم رسول الله صلى الله عليه و سلم المدينة لعبت الحبشة بحرابهم فرحا لقدومه . رواه أبو داود وفي رواية الدارمي (صحيح)
قال : ما رأيت يوما قط كان أحسن ولا أضوأ من يوم دخل علينا فيه رسول الله صلى الله عليه و سلم وما رأيت يوما كان أقبح وأظلم من يوم مات فيه رسول الله صلى الله عليه و سلم
وفي رواية الترمذي قال : لما كان اليوم الذي دخل فيه رسول الله صلى الله عليه و سلم المدينة أضاء منها كل شيء فلما كان اليوم الذي مات فيه أظلم منها كل شيء وما نفضنا أيدينا عن التراب وإنا لفي دفنه حتى أنكرنا قلوبنا

1687. Hadhrat Anas τ narrates that when Rasulullaah ε came to Madinah, then (all the people expressed their joy until) the Abyssinians displayed spear throwing. This is narrated by Abu Dawud. The narration of Daarimi states that Hadhrat Anas τ said, "I did not see a more beautiful and brighter than that day in which Rasulullaah ε came amongst us and I did not see a worse day and darker day the day in which Rasulullaah ε passed away.

The narration of Tirmidhi states that Hadhrat Anas τ said, **"Everything was enlightened on the day that Rasulullaah ε came to Madinah** and the day that Rasulullaah ε passed away, that day was covered in darkness. After his burial we did not dust our hands, in fact we were busy in the burial when we found estrangement in our hearts (i.e. the condition of our hearts changed).

mmm

The decision of Hadhrat Abu Bakr τ regarding the place of burial

وعن عائشة قالت : لما قبض رسول الله صلى الله عليه و سلم اختلفوا في دفنه . فقال أبو بكر : سمعت من رسول الله صلى الله عليه و سلم شيئا . قال : " ما قبض الله نبيا إلا في الموضع الذي يحب أن يدفن فيه " . ادفنوه في موضع فراشه . رواه الترمذي

1688. Hadhrat Ayesha radhiyallaahu anha narrates that when Rasulullaah ε passed away, and there was difference of opinion among the companions regarding his place of burial, then Hadhrat Abu Bakr τ said, "I heard from Rasulullaah ε that he said, **'Allaah I takes the soul of every Nabi where the Nabi likes to be buried.'** Therefore, bury Rasulullaah ε at the place of his bed in which he passed away." *[Tirmidhi]*

mmm

The final words to leave the blessed tongue

عن عائشة قالت : كان رسول الله صلى الله عليه و سلم يقول وهو صحيح : " لن يقبض نبي قط حتى يرى مقعده من الجنة ثم يخير " . قالت عائشة : فلما نزل به ورأسه على فخذي غشي عليه ثم أفاق فأشخص بصره إلى السقف ثم قال : " اللهم الرفيق الأعلى " . قلت : إذن لا يختارنا . قالت : وعرفت أنه الحديث الذي كان يحدثنا به وهو صحيح في قوله : " إنه لن يقبض نبي قط حتى يرى مقعده من الجنة ثم يخير " قالت عائشة : فكان آخر كلمة تكلم بها النبي صلى الله عليه و سلم : " اللهم الرفيق الأعلى " . متفق عليه

1689. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah ε, in the days of his good health would say, “The soul of a Nabi is not taken until he is shown his abode in Jannah and he is given a choice.” After this Hadhrat Ayesha radhiyallaahu anha said, “When the time of the demise of Rasulullaah ε came close and his head was on my thigh and he was falling unconscious repeatedly. (One time) he gained consciousness and he lifted his gaze to the roof and said, “O Allaah, I like the highest companion.” I said, “Now Rasulullaah ε will not choose us and I understood that that which he used to say to us in his time of good health **that the soul of a Nabi is not taken until he is shown his abode in Jannah and he is given a choice.”**

Hadhrat Ayesha radhiyallaahu anha said, “The last words to leave the tongue of Rasulullaah ε was, ‘O Allaah, join me to the highest companion.’”” ***[Bukhari, Muslim]***

mmm

The effect of the poisoned food

وعنها قالت : كان رسول الله صلى الله عليه و سلم يقول في مرضه الذي مات فيه : " يا عائشة ما أزال أجد ألم الطعام الذي أكلت بخيبر وهذا أوان وجدت انقطاع أبهري من ذلك السم " . رواه البخاري

1690. Hadhrat Ayesha radhiyallaahu anha narrates that in his final illness, Rasulullaah ε used to say, **"Ayesha, the poisoned food I ate in Khaybar, I continuously feel the effect of its harm** but (in this sickness) it seems as though the effect of the poison is cutting the vein of life." *[Bukhari]*

mmm

Verbal bequest instead of a written request

وعن ابن عباس قال : لما حضر رسول الله صلى الله عليه و سلم وفي البيت رجال فيهم عمر بن الخطاب قال النبي صلى الله عليه و سلم : " هلموا أكتب لكم كتابا لن تضلوا بعده " . فقال عمر : إن رسول الله صلى الله عليه و سلم قد غلب عليه الوجع وعندكم القرآن حسبكم كتاب الله فاختلف أهل البيت واختصموا فمنهم من يقول : قربوا يكتب لكم رسول الله صلى الله عليه و سلم . ومنهم يقول ما قال عمر . فلما أكثروا اللغط والاختلاف قال رسول الله صلى الله عليه و سلم : "

قوموا عني " . قال عبيد الله : فكان ابن عباس يقول : إن الرزيئة كل الرزيئة ما حال بين رسول الله صلى الله عليه و سلم وبين أن يكتب لهم ذلك الكتاب لاختلافهم ولغطهم

وفي رواية سليمان بن أبي مسلم الأحول قال ابن عباس : يوم الخميس وما يوم الخميس ؟ ثم بكى حتى بل دمعه الحصى . قلت : يا ابن عباس وما يوم الخميس ؟ قال : اشتد برسول الله صلى الله عليه و سلم وجعه فقال : " ائتوني بكتف أكتب لكم كتابا لا تضلوا بعده أبدا " . فتنازعوا ولا ينبغي عند نبي تنازع . فقالوا : ما شأنه أهجر ؟ استفهموه فذهبوا يردون عليه . فقال : " دعوني ذروني فالذي أنا فيه خير مما تدعونني إليه " . فأمرهم بثلاث : فقال : " أخرجوا المشركين من جزيرة العرب وأجيزوا الوفد بنحو ما كنت أجيزهم " . وسكت عن الثالثة أو قالها فنسيتها قال سفيان : هذا من قول سليمان . متفق عليه

1691. Hadhrat Ibn Abbaas τ narrates that when illness overcame Rasulullaah ε and in the house close to his bed, there were many people together with Hadhrat Umar bin Khattaab when Rasulullaah ε said, “Come, I shall write a document for you so that after it no question can arise about deviation for you.” Hahdrat Umar τ said, “Severe illness has come upon Rasulullaah ε and you have the Qur’aan. This book of Allaah is sufficient for you but the people who were in the house differed with him and began to debate. Some of them were saying that bring it and place it so that Rasulullaah ε can write the document and some people were saying that which Hadhrat Umar was saying. When the difference of opinion was great and there was noise **Rasulullaah ε said, “Now all of you go away from here.”**

Hadhrat Ubaydullaah says that Hadhrat Ibn Abbaas would say that it is a complete calamity that was in the form of the differences and noise of the people that was a barrier between Rasulullaah ε and him writing the bequest (if only they did not make the differences and noise, then Rasulullaah ε would have written the bequest that would have been a guide for us).

The narration of Sulayman bin Abu Muslim states that Hadhrat Ibn Abbaas said, “On a Thursday, what a strange Thursday it was.” Saying this, he began to cry and cried so much that the pebbles there became wet with his tears. I said, “Ibn Abbaas, what happened on Thursday?” Hahdrat Ibn Abbas said, “(This is that Thursday) When the sickness was severe and he said that bring me a shoulder bone **so that I may write a document after which you will never go astray.** The people (present at the time by Rasulullaah ε) began to argue whereas it is not appropriate to argue before Rasulullaah ε.

Some people said, “How is Rasulullaah ε? Has Rasulullaah ε left the world? Find out from Rasulullaah ε.” Then some people repeatedly spoke before **Rasulullaah ε until he finally said, “Leave me, and leave me on my condition because I am in a better condition now than what you are calling me to devote my attention to.” After this, Rasulullaah ε gave the command of three things. He said, “Remove the polytheists from the Arabian Peninsula, treat the emissaries like how I used to treat them and the third was not mentioned by Ibn Abbaas. Or Ibn Abbaas mentioned it but I forgot.** Sufyan bin Uyaynah said that this is the speech of Sulayman Ahwal (that Ibn Abbaas did not say or he said it but forgot). *[Bukhari, Muslim]*

mmm

The cause of the crying of Umm Ayman

وعن أنس قال : قال أبو بكر لعمر رضي الله عنهما بعد وفاة رسول الله صلى الله عليه و سلم : انطلق بنا إلى أم أيمن نزورها كما كان رسول الله صلى الله عليه و سلم يزورها فلما انتهينا إليها بكت . فقالا لها : ما يبكيك ؟ أما تعلمين أن ما عند الله خير لرسول الله صلى الله عليه و سلم ؟ فقالت : إني لا أبكي أني لا أعلم أن ما

عند الله تعالى خير لرسول الله صلى الله عليه و سلم ولكن أبكي أن الوحي قد انقطع من السماء فهيجتهما على البكاء فجعلا يبكيان معها . رواه مسلم

1692. Hadhrat Anas τ narrates that after the demise of Rasulullaah ε, one day Hadhrat Abu Bakr said to Hadhrat Umar, "Come, let us go to Umm Ayman and visit her like how Rasulullaah ε would go to visit her." When we three reached her, she began to cry. Hadhrat Abu Bakr and Hadhrat Umar said, "What makes you cry? Do you not know that whatever is for Rasulullaah ε by Allaah I is better?" Umm Ayman said, "I am not crying because I do not know that whatever is by Allaah for Rasulullaah ε is better but I am crying because the chain of revelation has come to an end." Umm Ayman let softness fall upon Hadhrat Abu bakr and Hadhrat Umar and they also began to cry. *[Muslim]*

The final sermon of Rasulullaah ε

وعن أبي سعيد الخدري قال : خرج علينا رسول الله صلى الله عليه و سلم في مرضه الذي مات فيه ونحن في المسجد عاصبا رأسه بخرقة حتى أهوى نحو المنبر فاستوى عليه واتبعناه قال : " والذي نفسي بيده إني ؟ لأنظر إلى الحوض من مقامي هذا " ثم قال : " إن عبدا عرضت عليه الدنيا وزينتها فاختار الآخرة " قال : فلم يفطن لها أحد غير أبي بكر فذرفت عيناه فبكى ثم قال : بل نفديك بآبائنا وأمهاتنا وأنفسنا وأموالنا يا رسول الله قال : ثم هبط فما قام عليه حتى الساعة . رواه الدارمي

1693. Hadhrat Abu Sa'eed Khudri τ narrates that in his final illness, Rasulullaah ε came out of his room and came to Masjid an Nabawi where we would sit. He had his head wrapped in a cloth (like the head of an ill person is wrapped). He then went to the pulpit and ascended it. We went forward with him and sat in front of him. At the time, Rasulullaah ε said, "By the Being Who controls my life, I stand at this place of mine and see the pond of Kauthar." He then said,

"There is a servant before whom the world and the enjoyments of the world have been presented but he has given preference to the Aakhirat." **Hadhrat Abu Sa'eed τ says that no one understood this indication except Hadhrat Abu Bakr.** Subsequently, tears rolled from the eyes of Hadhrat Abu Bakr and he cried and said, "But we sacrifice our fathers, our mothers, our lives and our wealth upon you." Hadhrat Abu Sa'eed says that after this Rasulullaah ε came down form the pulpit and until now he did not stand on the pulpit (i.e. that was the last time he ascended the pulpit). ***[Daarimi]***

mmm

The cause of crying and then laughing of Hadhrat Faatimah radhiyallaahu anha

وعن ابن عباس قال : لما نزلت [إذا جاء نصر الله والفتح] دعا رسول الله صلى الله عليه و سلم فاطمة قال : " نعيت إلي نفسي " فبكت قال : " لا تبكي فإنك أول أهلي لاحق بي " فضحكت فرآها بعض أزواج النبي صلى الله عليه و سلم فقلن : يا فاطمة رأيناك بكيت ثم ضحكت . قالت : إنه أخبرني أنه قد نعيت إليه نفسه فبكيت فقال لي : لا تبكي فإنك أول أهلي لاحق بي فضحكت . وقال رسول الله صلى الله عليه و سلم : " إذا جاء نصر الله والفتح وجاء أهل اليمن هم أرق أفئدة والإيمان يمان والحكمة يمانية " . رواه الدارمي

1694. Hadhrat Ibn Abbaas τ narrates that when Surah Nasr was revealed then Rasulullaah ε called Hadhrat Faatimah radhiyallaahu anha and said to her, "I have been informed of my demise." Hadhrat Faatimah radhiyallaahu anha heard this and began to cry. He said, "Do not cry, you will be the first of my household to meet me." Hadhrat Faatimah radhiyallaahu anha began to laugh. Some of the

spouses saw her in this way and asked, “Faatimah, what is it that we first saw you crying, then laughing?” Hadhrat Faatimah radhiyallaahu anha said, “Rasulullaah ε first told me that he has been informed of his demise. Hearing this I began to cry. Then he told me not to cry. I shall be of the first of his household to meet him, so I laughed. And Rasullullaah ε said, “When the help and victory of Allaah comes and the people of Yemen come who have soft hearts, **Imaan is Yemeni and wisdom is also Yemeni.”** *[Daarimi]*

mmm

Clear proof regarding the khilaafat of Hadhrat Abu Bakr τ to be right

وعن عائشة أنها قالت : وا رأساه قال رسول الله صلى الله عليه و سلم : " ذاك لو كان وأنا حي فأستغفر لك وأدعو لك " فقالت عائشة : واثكلياه والله إني لأظنك تحب موتي فلو كان ذلك لظللت آخر يومك معرسا ببعض أزواجك فقال النبي صلى الله عليه و سلم : " بل أنا وا رأساه لقد هممت أو أردت أن أرسل إلى أبي بكر وابنه وأعهد أن يقول القائلون أو يتمنى المتمنون ثم قلت : يأبى الله ويدفع المؤمنون أو يدفع الله ويأبى المؤمنون " . رواه البخاري

1695. Hadhrat Ayesha radhiyallaahu anha narrates that she said (in front of Rasulullaah ε, mentioning the severity of her headache), “O my head.” Rasulullaah ε said, “If it comes while I am alive, then I shall make Du’aa’ of forgiveness for you and I shall also make Du’aa’ for you.” Hadhrat Ayesha radhiyallaahu anha said, “O what a calamity, by Allaah, indeed I think that you would like my demise. If it happens, then in the last part of the day you would sleep with another of your wives.” Rasulullaah ε said, “But I say, O my headache.”

He then said, "It was my intention," or he said, "I intended to call for Abu Bakr and his son and make a bequest to them so that the speaker does not say anything." Or he said, "So that the hopeful do not hope."

I then said (in my heart) that Allaah I will not allow it and the Muslims will also oppose it." Or he ε said, "Allaah I himself will oppose it and the Muslims will not believe it."

[Bukhari]

mmm

Beginning of the terminal illness

وعنها : قالت : رجع إلي رسول الله صلى الله عليه و سلم ذات يوم من جنازة من البقيع فوجدني وأنا أجد صداعا وأنا أقول : وارأساه قال : " بل أنا يا عائشة وارأساه " قال : " وما ضرك لو مت قبلي فغسلتك وكفنتك وصليت عليك ودفنتك ؟ " قلت : لكأني بك والله لو فعلت ذلك لرجعت إلى بيتي فعرست فيه ببعض نسائك فتبسم رسول الله صلى الله عليه و سلم ثم بديء في وجعه الذي مات فيه . رواه الدارمي

1696. Hadhrat Ayesha radhiyallaahu anha narrates that one day Rasulullaah ε went to bury a person in Baqee' and came to me and he found me in the condition that I had a headache and I was saying, "O my head." Rasulullaah ε said, "Ayesha, but I say, O my head." He said, "What is your loss? If you pass away before me, then I shall bath you, I shall shroud you, I shall perform your Janaazah and I shall bury you." I said, "By Allaah, I see this regarding you now that if you did this, then you will return to my home and spend the night with another wife of yours." Rasulullaah ε smiled, his sickness began in which he passed away.

[Daarimi]

mmm

The departure of Rasulullaah ε and the consoling of Hadhrat Khadir

وعن جعفر بن محمد عن أبيه أن رجلا من قريش دخل على أبيه علي بن الحسين فقال ألا أحدثك عن رسول الله صلى الله عليه و سلم ؟ قال : بلى حدثنا عن أبي القاسم صلى الله عليه و سلم قال : لما مرض رسول الله صلى الله عليه و سلم أتاه جبريل فقال : " يا محمد إن الله أرسلني إليك تكريما لك وتشريفا لك خاصة لك يسألك عما هو أعلم به منك يقول : كيف تجدك ؟ قال : أجدني يا جبريل مغموما وأجدني يا جبريل مكروبا " . ثم جاءه اليوم الثاني فقال له ذلك فرد عليه النبي صلى الله عليه و سلم كما رد أول يوم ثم جاءه اليوم الثالث فقال له كما قال أول يوم ورد عليه كما رد عليه وجاء معه ملك يقال له : إسماعيل على مائة ألف ملك كل ملك على مائة ألف ملك فاستأذن عليه فسأله عنه . ثم قال جبريل : هذا ملك الموت يستأذن عليك . ما استأذن على آدمي قبلك ولا يستأذن على آدمي بعدك . فقال : ائذن له فأذن له فسلم عليه ثم قال يا محمد إن الله أرسلني إليك فإن أمرتني أن أقبض روحك قبضت وإن أمرتني أن أتركه تركته فقال : وتفعل يا ملك الموت ؟ قال : نعم بذلك أمرت وأمرت أن أطيعك . قال : فنظر النبي صلى الله عليه و سلم إلى جبريل عليه السلام فقال جبريل : يا محمد إن الله قد اشتاق إلى لقائك فقال النبي صلى الله عليه و سلم لملك الموت : " امض لما أمرت به " فقبض روحه فلما توفي رسول الله صلى الله عليه و سلم وجاءت التعزية سمعوا صوتا من ناحية البيت : السلام عليكم أهل البيت ورحمة الله وبركاته إن في الله عزاء من كل مصيبة وخلفا من كل هالك ودركا من كل فائت فبالله فثقوا وإياه فارجوا فإنما المصاب من حرم الثواب . فقال علي : أتدرون من هذا ؟ هو الخضر عليه السلام . رواه البيهقي في " دلائل النبوة "

1697. Hadhrat Ja’far Saadiq bin Muhammad narrates from his father that a person of the Quraysh came to his father Hadhrat Ali Zayn ul Aabideen bin Husayn so Hadhrat

Ali Zayn ul Aabideen said to him, “Shall I tell you of Rasulullaah ε?” the person said, “Yes, definitely tell us of Hadhrat Abul Qaasim (Muhammad ε).”

Consequently, Hadhrat Ali Zayn ul Aabideen said that when Rasulullaah ε fell ill, then Hadhrat Jibreel υ came to him and said, “O Muhammad, Allaah I sent me for your honour and grace and this honour and grace is specific to you. Allaah I asks you that which you know well, so we enquire from you that how do you find yourself? i.e. how are you?” Rasulullaah ε said, “Jibreel, I find myself grieved and O Jibreel, I find myself worried and restless.” Hadhrat Jibreel υ came the next day and asked the same question of the first day.

Rasulullaah ε gave the same reply that he gave on the first day. On the third day, Hadhrat Jibreel υ came to him and asked the same question of the first day. Rasulullaah ε gave the same reply that he gave on the first day and another angel came with Hadhrat Jibreel υ who was called Ismaa’eel. He was the leader of 100000 angels each of whom was the leader of 100000. This angel called Ismaa’eel came and sought permission to come to him. Rasulullaah ε asked Jibreel υ regarding him. Rasulullaah ε gave permission for Ismaa’eel the angel to come.

Then Hadhrat Jibreel υ said, “The angel of death is also present and he seeks permission to come when the angel of death did not ever seek permission to come to anyone before him nor did he seek permission to come to anyone after him. Rasulullaah ε said, “Give him permission.” Subsequently, Hadhrat Jibreel υ informed the angel of death of his permission and he came to Rasulullaah ε and greeted with Salaam.

After this, the angel of death said, "O Muhammad, Allaah I sent me to you. If you command me to take your soul, I shall take it and if you command that I leave it, I shall leave it." Rasulullaah ε said, "O angel of death, will you do it?" he replied that yes, I have been commanded this and I shall obey whatever you say.

Section One

Hadhrat Ali Zayn ul Aabideen says that Rasulullaah ε looked to Hadhrat Jibreel υ. Hadhrat Jibreel υ said, "O Muhammad, Allaah I is desirous to meet you." Rasulullaah ε said to the angel of death, "Do what you have been commanded." Subsequently, the angel of death took his soul.

When Rasulullaah ε passed away and a person came to console, then the people heard a voice in the corner of the house, "O people of the household, peace be upon you. May the beneficence of Allaah and His blessings descend. Allaah grants patience at the time of difficulty and He consoles and He grants recompense of everything destroyed and He replaces that which has been lost. Therefore, adopt the fear of Allaah and have hope in Him. In reality, the person who is in calamity is the one who is deprived of reward."

Hadhrat Ali said that do you know who this person is? This is Hadhrat Khadir υ. *[Bayhaqi]*

mmm

Conclusion of the first chapter

Rasulullaah ε did not leave wealth nor did he bequeath anything

عن عائشة قالت : ما ترك رسول الله صلى الله عليه و سلم دينارا ولا درهما ولا شاة ولا بعيرا ولا أوصى بشيء . رواه مسلم

1698. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah ε did not leave any Dinaars or Dirhams after his demise, nor did he leave any goats or camels, nor did he bequeath anything. *[Muslim]*

mmm

عن عمرو بن الحارث أخي جويرية قال : ما ترك رسول الله صلى الله عليه و سلم عند موته دينارا ولا درهما ولا عبدا ولا أمة ولا شيئا إلا بغلته البيضاء وسلاحه وأرضا جعلها صدقة . رواه البخاري

1699. Hadhrat Amr bin Haarith τ, the brother of Umm al Mu'mineen Hadhrat Juwayriyyah radhiyallaahu anha states that at the time of his death, Rasulullaah ε did not leave any Dinaars or Dirhams, nor did he leave any slaves or female slaves or anything. However, he had a white mule (which was called Duldul and which was sent by Muqauqis as a gift). He had some weapons and he some land which he made Waqf. *[Bukhari]*

The ruling of the estate of Rasulullaah ε

وعن أبي هريرة أن رسول الله صلى الله عليه و سلم قال : " لا يقتسم ورثتي دينارا ما تركت بعد نفقة نسائي ومؤنة عاملي فهو صدقة " . متفق عليه

1700. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, **"After my death, my heirs do not distribute Dinaars. Whatever is my estate, it will be for the expenditure of the pure spouses and after the payment of the governor, the rest is charity.** *[Bukhari, Muslim]*

mmm

There is no succession in the estate of a Nabi

وعن أبي بكر رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " لا نورث ما تركناه صدقة " . متفق عليه

1701. Hadhrat Abu Bakr τ narrates that Rasulullaah ε said, **"Whatever we (the Ambiyaa) leave, there is no succession in it, it is charity."** *[Bukhari, Muslim]*

mmm

The departure of the Nabi is a mercy for the Ummah

وعن أبي موسى عن النبي صلى الله عليه و سلم أنه قال : " إن الله إذا أراد رحمة أمة من عباده قبض نبيها قبلها فجعله لها فرطا وسلفا بين يديها وإذا أراد هلكة

أمة عذبها ونبيها حي فأهلكها وهو ينظر فأقر عينيه بهلكتها حين كذبوه وعصوا أمره " . رواه مسلم

1702. Hadhrat Abu Musa Ash'ari τ narrates that Rasulullaah ε said, "Whichever Ummah Allaah wants to bless with His mercy, He lifts the Nabi of that Ummah before the Ummah. In this way, Allaah I makes the Nabi one who has gone forward for the Ummah and when Allaah I wants to destroy an Ummah, then He punishes that Ummah in the life of the Nabi. Subsequently, the Ummah is destroyed and the Nabi sees the destruction of his Ummah and it cools his eyes. When the people of an Ummah belie its Nabi, and disobey his command." ***[Muslim]***

mmm

Bounty after a bounty is taken away

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " والذي نفس محمد بيده ليأتين على أحدكم يوم ولا يراني ثم لأن يراني أحب إليه من أهله وماله معهم " . رواه مسلم

1703. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "By the Being in Whose control is the life of

Muhammad, one day will come upon you such that the person who does not see me, looking at me will be more beloved to him that his family and his wealth with his family." *[Muslim]*

mmm

The status and virtues of the Quraysh and mention of other tribes

The virtues of the Quraysh

عن أبي هريرة أن النبي صلى الله عليه و سلم قال : " الناس تبع لقريش في هذا الشأن مسلمهم تبع مسلمهم وكافرهم تبع لكافرهم " . متفق عليه

1704. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "In this matter people follow the Quraysh, **the Muslims follow the Muslims and the disbelievers follow the disbelievers.**" *[Bukhari, Muslim]*

mmm

وعن جابر أن النبي صلى الله عليه و سلم قال : " الناس تبع لقريش في الخير والشر ". رواه مسلم

1705. Hadhrat Jaabir τ narrates that Rasulullaah ε said, "People follow the Quraysh in good and evil." *[Bukhari, Muslim]*

mmm

وعن ابن عمر أن النبي صلى الله عليه و سلم قال : " لا يزال هذا الأمر في قريش ما بقي منهم اثنان " . متفق عليه

1706. Hadhrat Ibn Umar τ narrates that Rasulullaah ε said, "This matter (the position of khilaafat) will always remain amongst the Quraysh as long as two people remain amongst them." *[Bukhari, Muslim]*

mmm

وعن معاوية قال : سمعت رسول الله صلى الله عليه و سلم يقول : " إن هذا الأمر في قريش لا يعاديهم أحد إلا كبه الله على وجهه ما أقاموا الدين " . رواه البخاري

1707. Hadhrat Mu'awiyah τ narrates that he heard Rasulullaah ε saying, **"Undoubtedly, this matter (the position of khilaafat) will remain amongst the Quraysh as long as they remain firm upon Deen.** Those who have enmity for them, Allaah will make them fall on their faces as long as the Quraysh establish Deen." *[Bukhari]*

mmm

وعن جابر بن سمرة قال : سمعت رسول الله صلى الله عليه و سلم يقول : " لا يزال الإسلام عزيزا إلى اثني عشر خليفة كلهم من قريش " . وفي رواية : " لا يزال أمر الناس ماضيا ما وليهم اثنا عشر رجلا كلهم من قريش " . وفي رواية : " لا يزال الدين قائما حتى تقوم الساعة أو يكون عليهم اثنا عشر خليفة كلهم من قريش " . متفق عليه

1708. Hadhrat Jaabir bin Samurah τ narrates that he heard Rasulullaah ε saying, **"Islaam will have power for the duration of 12 khulafaa', all of them will be from the Quraysh."** One narration states that the system of people will remain until their leaders are 12 and all of them from the Quraysh." One narration states, "Deen will remain established until Qiyaamat comes or 12 khulafaa' will rule the people that will be from the Quraysh." *[Bukhari, Muslim]*

mmm

Virtues of two tribes and the lowliness of one tribe

وعن ابن عمر قال : قال رسول الله صلى الله عليه و سلم : " غفار غفر الله لها وأسلم سالمها الله وعصية عصت الله ورسوله " . متفق عليه

1709. Hadhrat Ibn Umar τ narrates that Rasulullaah ε said, "May Allaah forgive Ghifaar, may Allaah keep Aslam in peace and Usayyah disobeyed Allaah and His Rasul."

[Bukhari, Muslim]

mmm

Virtue of seven tribes

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " قريش والأنصار وجهينة ومزينة وأسلم وغفار وأشجع موالي ليس لهم مولى دون الله ورسوله " . متفق عليه

1710. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, “The Quraysh, Ansaar, the tribe of Juhaynah, the tribe of Muzaynah, the tribe of Aslam, the tribe of Ghifaar and the tribe of Ashja’ are my friends and helpers. Their helper and friend is none other than Allaah and His Rasul.” *[Bukhari, Muslim]*

Mention of eight tribes

وعن أبي بكرة قال : قال رسول الله صلى الله عليه و سلم : " أسلم وغفار ومزينة وجهينة خير من بني تميم وبني عامر والحليفين بني أسد وغطفان " . متفق عليه

1711. Hadhrat Abu Bakra τ narrates that Rasulullaah ε said, “Aslam, Ghifaar, Muzaynah and Juhaynah are better than the Banu Tameem and Banu Aamir and the two subsidiary clans, Banu Asad and Ghatfaan.” *[Bukhari, Muslim]*

mmm

Three good characteristics of the Banu Tamim

وعن أبي هريرة قال : " ما زلت أحب بني تميم منذ ثلاث سمعت رسول الله صلى الله عليه و سلم يقول فيهم سمعته يقول : " هم أشد أمتي على الدجال " قال : وجاءت صدقاتهم فقال رسول الله صلى الله عليه و سلم : " هذه صدقات قومنا " وكانت سبية منهم عند عائشة فقال : " اعتقيها فإنها من ولد إسماعيل " . متفق عليه

1712. Hadhrat Abu Hurayrah τ narrates that he always kept relations and friendship with the Banu Tameem when he heard Rasulullaah ε mentioning three of their characteristics. He heard Rasulullaah ε saying, “Banu Tameem are the people of my Ummah that will be the most severe and powerful in opposing Dajjaal.” Hadhrat Abu Hurayrah τ explained that the charities of Banu Tameem came so Rasulullaah ε said, “This is the charity of our nation.” And there was a female servant that was linked to Banu Tameem by Hadhrat Ayesha radhiyallaahu anha. Regarding her, Rasulullaah ε said to Hadhrat Ayesha radhiyallaahu anha, “Free this slave because she is of the progeny of Hadhrat Ismaa’eel υ.” *[Bukhari, Muslim]*

The consequence of disgracing the Quraysh

عن سعد عن النبي صلى الله عليه و سلم قال : " من يرد هوان قريش أهانه الله " رواه الترمذي

1713. Hadhrat Sa’d τ narrates from Rasulullaah ε that he said, **“He who desires disgrace for the Quraysh, Allaah I will disgrace him.”** *[Tirmidhi]*

mmm

The Du'aa' of Rasulullaah ε for the Quraysh

وعن ابن عباس قال : قال رسول الله صلى الله عليه و سلم : " اللهم أذقت أول قريش نكالا فأذق آخرهم نوالا " . رواه الترمذي

1714. Hadhrat Ibn Abbaas τ narrates that Rasulullaah ε made Du'aa', "O Allaah, you gave the taste of punishment to the Quraysh (by destruction in the battle of Badr) in the beginning. So now, in the end, bless them them with bounties and forgiveness (when they accepted Islaam, obeyed You and granted strength to Deen and the Muslims)."

[Tirmidhi]

mmm

Good characteristics of two Yemeni tribes

وعن أبي عامر الأشعري قال : قال رسول الله صلى الله عليه و سلم : " نعم الحي الأسد والأشعرون لا يفرون في القتال ولا يغلون هم مني وأنا منهم " . رواه الترمذي وقال : هذا حديث غريب

1715. Hadhrat Abu Aamir Ash'ari τ narrates that Rasulullaah ε said, "Asad and Ahs'ari are very good tribes. They do not flee from facing the enemy nor do they misappropriate in the booty. They are from me and I am from them." *[Tirmidhi]*

mmm

The virtue of the Azd tribe

وعن أنس قال : قال رسول الله صلى الله عليه و سلم : " الأزد أزد الله في الأرض يريد الناس أن يضعوهم ويأبى الله إلا أن يرفعهم وليأتين على الناس

زمان يقول الرجل : يا ليت أبي كان أزديا ويا ليت أمي كانت أزدية " رواه الترمذي وقال : هذا حديث غريب

1716. Hadhrat Anas τ narrates that Rasulullaah ε said, “The people of Azd are the army of Allaah on earth. People want to disgrace this tribe and Allaah I wants to grant them respect. Definitely the time will come upon people when a person will say, “If only my father was an Azdi and my mother was and Azdiyyah.” *[Tirmidhi]*

mmm

Rasulullaah ε was displeased with three tribes

وعن عمران بن حصين قال : مات النبي صلى الله عليه و سلم وهو يكره ثلاثة أحياء : ثقيف وبني حنيفة وبني أمية . رواه الترمذي وقال : هذا حديث غريب

1717. Hadhrat Imraan bin Husayn τ narrates that Rasulullaah ε passed away displeased with 3 tribes; Thaqeef, Banu Haneefa and Banu Umayyah. *[Tirmidhi]*

mmm

A liar and destroyer of the Thaqeef tribe

وعن ابن عمر قال : قال رسول الله صلى الله عليه و سلم : " في ثقيف كذاب ومبير " قال عبد الله بن عصمة يقال : الكذاب هو المختار بن أبي عبيد والمبير هو الحجاج بن يوسف وقال هشام بن حسان : أحصوا ما قتل الحجاج صبرا فبلغ مائة ألف وعشرين ألفا . رواه الترمذي
وروى مسلم في " الصحيح " حين قتل الحجاج عبد الله بن الزبير قالت أسماء : إن رسول الله صلى الله عليه و سلم حدثنا " أن في ثقيف كذابا ومبيرا " فأما الكذاب فرأيناه وأما المبير فلا إخالك إلا إياه .

1718. Hadhrat Ibn Umar τ narrates that Rasulullaah ε said, “A great liar will be born from the tribe of Thaqeef and a great destroyer.” Hadhrat Abdullaah bin Asmah said that the scholars said that the liar refers to Mukhtaar bin Ubayd and the destroyer refers to Hajjaaj bin Yusuf. Hishaam bin Hisaan explains that the amounts of people that Hajjaaj imprisoned and killed were counted by the people to be 120000. *[Tirmidhi]*

Imam Muslim has recorded in his Saheeh that when Hajjaaj bin Yusuf martyred Hadhrat Abdullaah bin Zubayr then Hadhrat Asmaa’ said, “Rasulullaah ε said that a great liar will be born from the Thaqeef tribe and a great destroyer. Regarding the liar, we have seen him. As for the destroyer, I think that O Hajjaaj, the destroyer is you.

mmm

The Du’aa’ of Rasulullaah ε for the Thaqeef

وعن جابر قال : قالوا : يا رسول الله أحرقتنا نبال ثقيف فادع الله عليهم . قال : " اللهم اهد ثقيفا " . رواه الترمذي

1719. Hadhrat Jaabir τ narrates that (one day) a few companions said, “O Rasul of Allaah, the arrows of the tribe of Thaqeef have roasted us. Make Du’aa’ of misfortune for them.” Rasulullaah ε said, “O Allaah, bless the tribe of Thaqeef with guidance and divine ability.” *[Tirmidhi]*

mmm

The good characteristics of the Himyar tribe

وعن عبد الرزاق عن أبيه عن ميناء عن أبي هريرة قال : كنا عند النبي صلى الله عليه و سلم فجاء رجل أحسبه من قيس فقال : يا رسول الله العن حميرا فأعرض عنه ثم جاءه من الشق الآخر فأعرض عنه ثم جاءه من الشق الآخر فأعرض عنه فقال النبي صلى الله عليه و سلم : " رحم الله حميرا أفواههم سلام وأيديهم طعام وهم أهل أمن وإيمان " . رواه الترمذي وقال : هذا حديث غريب لا نعرفه إلا من حديث عبد الرزاق ويروى عن ميناء هذا أحاديث مناكير

1720. Hadhrat Abdur Razzaaq bin Humaam from his father and he from Hadhrat Meena' and he from Hadhrat Abu Hurayrah τ narrates that he said, "(One day) we were in the blessed gathering of Rasulullaah ε when a person came to him about whom I thought that he was linked to the tribe of Qays. He said, "O Rasul of Allaah, curse the tribe of Himyar." Rasulullaah ε turned his face away. The person then came from the other side. He turned his face the other way. The person then came from the other side and he turned the other way. He then said, "May Allaah I have mercy on Himyar, their faces are peace, the hands have food and they are also people of peace and people of Imaan." *[Tirmidhi]*

mmm

Mention of the Daus tribe

وعنه قال : قال لي النبي صلى الله عليه و سلم : " ممن أنت ؟ قلت : من دوس . قال : " ما كنت أرى أن في دوس أحدا فيه خير " . رواه الترمذي

1721. Hadhrat Abu Hurayrah τ narrates that (one day) Rasulullaah ε asked me, “From which tribe are you?” I said, “I am related to Daus.” Rasulullaah ε said, “I did not think that there would be a person from the tribe of Daus who would have piety and goodness in him.” *[Tirmidhi]*

mmm

Emphasis not to have enmity for the Arabs

وعن سلمان قال : قال لي رسول الله صلى الله عليه و سلم : " لا تبغضني فتفارق دينك " قلت : يا رسول الله كيف أبغضك وبك هدانا الله ؟ قال : " تبغض العرب فتبغضني " . رواه الترمذي وقال : هذا حديث حسن غريب

1722. Hadhrat Salmaan Faarsi τ narrates that (one day) Rasulullaah ε said, “Do not have enmity for me otherwise you will be separated from your religion.” I said, “How can it be that I have enmity for you when Allaah I showed us the straight path (of Islaam) through you?” he said, **“If you have enmity for the Arabs, then it is as though you have enmity for me.”** *[Tirmidhi]*

mmm

The consequence of betraying the Arabs

وعن عثمان بن عفان قال : قال رسول الله صلى الله عليه و سلم : " من غش العرب لم يدخل في شفاعتي ولم تنله مودتي " . رواه الترمذي وقال : هذا حديث غريب لا نعرفه إلا من حديث حصين بن عمر وليس هو عند أهل الحديث بذاك القوي

1723. Hadhrat Uthmaan bin Affaan τ narrates that Rasulullaah ε said, **"He who deceives the Arabs, he will not be included in my intercession, nor will he get the fortune of my friendship."** *[Tirmidhi]*

mmm

A sign close to Qiyaamat

وعن أم حرير مولاة طلحة بن مالك قالت : سمعت مولاي يقول : قال رسول الله صلى الله عليه و سلم يقول : " من اقتراب الساعة هلاك العرب " رواه الترمذي

1724. Hadhrat Umm Hareer, the freed slave woman of Hadhrat Talha bin Maalik, says that I heard my master saying that Rasulullaah ε said, **"A sign close to Qiyaamat is that the Arabs will be destroyed."** *[Tirmidhi]*

mmm

Specialties of four tribes

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " الملك في قريش والقضاء في الأنصار والأذان في الحبشة والأمانة في الأزد " يعني اليمن . وفي رواية موقوفا . رواه الترمذي وقال : هذا أصح

1725. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "The khilaafat and leadership is among the Quraysh, judgement is with the Ansaar, Adhaan is with the Abyssinians and trustworthiness is in Azd and Azd means the entire Yemen." *[Tirmidhi]*

mmm

The prophesy of Rasulullaah ε regarding the Quraysh

عن عبد الله بن مطيع عن أبيه قال : سمعت رسول الله صلى الله عليه و سلم يقول يوم فتح مكة : " لا يقتل قرشي صبرا بعد هذا اليوم إلى يوم القيامة " . رواه مسلم

1726. Hadhrat Abdullaah bin Mutee narrates from his father that he heard Rasulullaah ε saying on the day of the conquest of Makkah, “From today until the day of Qiyaamat, no Qurayshi will be imprisoned and killed.” (it is another matter if he is killed facing the enemy). *[Muslim]*

mmm

The evil treatment of Hajjaaj and the truthfulness of Asma’

وعن أبي نوفل معاوية بن مسلم قال : رأيت عبد الله بن الزبير على عقبة المدينة قال فجعلت قريش تمر عليه والناس حتى مر عليه عبد الله بن عمر فوقف عليه فقال: السلام عليك أبا خبيب السلام عليك أبا خبيب السلام عليك أبا خبيب أما والله لقد كنت أنهاك عن هذا أما والله لقد كنت أنهاك عن هذا أما والله لقد كنت أنهاك عن هذا أما والله إن كنت ما علمت صواما قواما وصولا للرحم أما والله لأمة أنت شرها لأمة سوء - وفي رواية لأمة خير - ثم نفذ عبد الله بن عمر فبلغ الحجاج موقف عبد الله وقوله فأرسل إليه فأنزل عن جذعه فألقي في قبور اليهود ثم أرسل إلى أمه أسماء بنت أبي بكر فأبت أن تأتيه فأعاد عليها الرسول لتأتيني أو لأبعثن إليك من يسحبك بقرونك . قال : فأبت وقالت : والله لا آتيك حتى تبعث إلي من يسحبني بقروني . قال : فقال : أروني سبتي فأخذ نعليه ثم انطلق يتوذف حتى دخل عليها فقال : كيف رأيتني صنعت بعدو الله ؟ قالت : رأيتك أفسدت عليه دنياه وأفسد عليك آخرتك بلغني أنك تقول له : يا ابن ذات النطاقين أنا والله ذات النطاقين أما أحدهما فكنت أرفع به طعام رسول الله صلى الله عليه و سلم وطعام أبي بكر من الدواب وأما الآخر فنطاق المرأة التي لا تستغني عنه أما إن رسول الله صلى الله عليه و سلم حدثنا : " أن في ثقيف كذابا ومبيرا " . فأما

الكذاب فرأيناه وأما المبير فلا إخالك إلا إياه . قال فقام عنها ولم يراجعها . رواه مسلم

1727. Hadhrat Abu Naufal Mu'awiyah bin Muslim narrates that Hadhrat Abdullaah bin Zubayr's body was seen in an ally of Madinah (hanging on a cross). Abu Naufal says that the Quraysh began coming to the body and other people also began to come and go until Hadhrat Abdullaah bin Umar also came there and stood in front of the body and said, 'Peace be upon you, O Abu Khubayb, peace be upon you, O Abu Khubayb, O Abu Khubayb, know well, by Allaah, I stopped you from this, know well, by Allaah, I stopped you from this, know well, by Allaah, I stopped you from this. Know well, by Allaah, I know that you fasted in abundance, stayed awake at night alot and you used to treat relatives very well. Know well, by Allaah, the group that is evil in your eyes, they are definitely evil and the worst group." After this, Ibn Umar went away.

Then, when this news reached Hajjaaj that Abdullaah bin Umar stood up and said this and that. He immediately sent someone and got the body taken off (the cross) and got him placed in the graveyard of the Jews. Then Hajjaaj sent a person to the mother of Ibn Zubayr. Hadhrat Asmaa' radhiyallaahu anha did not go. Hajjaaj sent a person a second time and said that you should immediately come otherwise I shall send such a person that will pull you by your locks and bring you here. Abu Naufal says that Hadhrat Asmaa' rejected again and sent a message to Hajjaaj that by Allaah, I shall never come to you until you send such a person to me who catches my hair locks and brings me.

The narrator says that Hajjaaj said that place my shoes before me. He then put his shoes on and walked quickly with pride

and came to Hadhrat Asmaa' radhiyallaahu anha and said to her, "How did you find me in treating this enemy of Allaah." Hadhrat Asmaa' radhiyallaahu anha said, "I have found you such that you have destroyed his world and he has destroyed your Aakhirat. And yes, I know that you called my son 'the son of the woman of two waistbands'. By Allaah, indeed I am the woman of two waistbands. **One waistband was the one through which I kept the food of Rasulullaah ε and Abu Bakr protected from the animals** and the second waistband was the one which every woman needs and remember, Rasulullaah ε said that a great liar will be born from the tribe Thaqeef and he will be a great destroyer and anarchist. We have seen the great liar and regarding the anarchist and destroyer, I understand that it is you."

The narrator Abu Naufal says that Hajjaaj got up from Hadhrat Asmaa' radhiyallaahu anha and went away and did not reply. *[Muslim]*

mmm

Hadhrat Ibn Umar τ rejects going out

وعن نافع عن ابن عمر أتاه رجلان في فتنة ابن الزبير فقالا : إن الناس صنعوا ما ترى وأنت ابن عمر وصاحب رسول الله صلى الله عليه و سلم فما يمنعك أن تخرج ؟ فقال : يمنعني أن الله حرم دم أخي المسلم . قالا : ألم يقل الله : [وقاتلوهم حتى لا تكون فتنة] فقال ابن عمر : قد قاتلنا حتى لم تكن فتنة وكان الدين لله وأنتم تريدون أن تقاتلوا حتى تكون فتنة ويكون الدين لغير الله . رواه البخاري

1728. Hadhrat Naafi narrates that during the uproar in the era of Hadhrat Abdullaah bin Zubayr, two people came to

Hadhrat Abdullaah bin Umar and said that you see whatever people are doing and you are the son of Hadhrat Umar τ. Also, you are a companion of Rasulullaah ε, so what stops you from going out?' Hadhrat Abdullaah bin Umar τ said, "The thing that stops me is my knowledge that Allaah has forbidden me to shed the blood of a Muslim." They said, "Did Allaah not say, 'fight with the people until fitnah comes to and end.' Hadhrat Abdullaah bin Umar τ said, "We have definitely fought with the people until fitnah, i.e. kufr and shirk came to an end and only the Deen of Allaah, Islaam remained. And now you want to war so that fitnah spreads amongst them (Muslims) and the religion of other than Allaah becomes established." *[Bukhari]*

mmm

The Du'aa' of Rasulullaah ε for the Daus tribe

وعن أبي هريرة قال : جاء الطفيل بن عمرو الدوسي إلى رسول الله صلى الله عليه وسل فقال : إن دوسا قد هلكت عصت وأبت فادع الله عليهم فظن الناس أنه يدعو عليهم فقال : " اللهم اهد دوسا وأت بهم " . متفق عليه

1729. Hadhrat Abu Hurayrah τ narrates that Tufayl bin Amr Dawsi came to Rasulullaah ε and said, "O Rasul of Allaah, the tribe of Daus has been destroyed. Therefore, made Du'aa' of misfortune for them. The people thought that Rasulullaah ε will make Du'aa' of misfortune for them but he said, "O Allaah, guide the tribe of Daus and incline them to Deen." *[Bukhari, Muslim]*

mmm

Emphasis to love the Arabs

وعن ابن عباس قال : قال رسول الله صلى الله عليه و سلم : " أحبوا العرب لثلاث : لأني عربي والقرآن عربي وكلام أهل الجنة عربي " . رواه البيهقي في " شعب الإيمان "

1730. Hadhrat Ibn Abbaas τ narrates that Rasulullaah ε said, **"You should love the Arabs based on three things. One is that I am Arab, the second is that the Noble Qur'aan is in Arabic and thirdly, the language of the people of Jannah is Arabic."** *[Bayhaqi]*

mmm

The status and virtues of the Sahabah ψ

Do not degrade the Sahabah ψ

عن أبي سعيد الخدري قال : قال النبي صلى الله عليه و سلم : " لا تسبوا أصحابي فلو أن أحدكم أنفق مثل أحد ذهبا ما بلغ مد أحدهم ولا نصيفه " . متفق عليه

1731. Hadhrat Abu Sa'eed Khudri τ narrates that Rasulullaah ε said, **"Do not speak ill to my companions,** if any of you spend in the path of Allaah equal to Mount Uhud, then then reward will not equal a Mudd or half a Mudd of my companions in terms of reward." *[Bukhari, Muslim]*

mmm

The protector of peace and safety

وعن أبي بردة عن أبيه قال : رفع - يعني النبي صلى الله عليه و سلم - رأسه إلى السماء وكان كثيرا ما يرفع رأسه إلى السماء . فقال : " النجوم أمنة للسماء فإذا ذهبت النجوم أتى السماء ما توعد وأنا أمنة لأصحابي فإذا ذهبت أنا أتى أصحابي ما يوعدون وأصحابي أمنة لأمتي فإذا ذهب أصحابي أتى أمتي ما يوعدون " . رواه مسلم

1732. Hadhrat Abu Burdah narrates from his father that he explained that (one day) Rasulullaah ε lifted his blessed head towards the sky and he would look towards the sky most of the time and said, "The stars are a means of protection and peace for the sky. The day these stars will go, that which is decreed for the sky will come and I am a means of protection and peace for my companions, when I go, that which is decreed will come upon my companions. **And my companions are a means of protection and peace for my Ummah,** when my companions leave this world, then that which is decreed will come upon my Ummah." *[Muslim]*

mmm

The eras of the Sahabah, Tabi'een and Tab ut Tabi'een

وعن أبي سعيد الخدري قال : قال رسول الله صلى الله عليه و سلم : " يأتي على الناس زمان فيغزو فئام من الناس فيقولون : هل فيكم من صاحب رسول الله صلى الله عليه و سلم . فيقولون : نعم . فيفتح لهم ثم يأتي على الناس زمان فيغزو فئام من الناس فيقال : هل فيكم من صاحب أصحاب رسول الله صلى الله عليه و سلم ؟ فيقولون : نعم . فيفتح لهم ثم يأتي على الناس زمان فيغزو فئام من الناس فيقال : هل فيكم من صاحب من صاحب أصحاب رسول الله صلى الله عليه و سلم ؟ فيقولون: نعم . فيفتح لهم " . متفق عليه

وفي رواية لمسلم قال : " يأتي على الناس زمان يبعث منهم البعث فيقولون : انظروا هل تجدون فيكم أحدا من أصحاب رسول الله صلى الله عليه و سلم ؟ فيوجد الرجل فيفتح لهم به ثم يبعث البعث الثاني فيقولون : هل فيهم من رأى أصحاب النبي صلى الله عليه و سلم ؟ فيفتح لهم به ثم يبعث البعث الثالث فيقال : انظروا هل ترون فيهم من رأى من رأى أصحاب النبي صلى الله عليه و سلم ؟ ثم يكون البعث الرابع فيقال : انظروا هل ترون فيهم أحدا رأى من رأى أحدا رأى أصحاب النبي صلى الله عليه و سلم ؟ فيوجد الرجل فيفتح لهم به "

1733. Hadhrat Abu Sa'eed Khudri τ narrates that Rasulullaah ε said, "Such a time will come upon people when a group will come out for Jihaad, they will then ask each other, 'Is there anyone among you who had the honour of the companionship of Rasulullaah ε?' the reply will be given, 'Yes.' Then people will be granted victory.

Then such a time will come upon people when a group will go out for Jihaad. They will ask each other, 'Is there anyone among you who had the honour of the companionship of the companions of Rasulullaah ε?' the reply will be given, 'Yes.' So they will be granted victory.

Then such a time will come upon people that a group will come out for Jihaad and then they will ask each other, 'Is there anyone who had the honour of the companionship of

the one who had the companionship of the companions of Rasulullaah ε?' the reply will be given, 'Yes.' So they will be granted victory." *[Bukhari, Muslim]*

One narration of Muslim states that Rasulullaah ε said, "Such a time will come upon people that an army from the people will be sent. Then the people of the army will say to each other that look, is there any companion of Rasulullaah ε amongst you?' then it be known that a companion is present. So the army will be granted victory.

Then another army will be sent. The people of the army will ask each other, 'Look, is there anyone amongst you who saw the companions of Rasulullaah ε?' then it will be known that there is such a person. So the army will be given victory.

Then a third army will be sent and the people of the army will say to each other, 'Look, is there such a person who saw a person who saw the companions of Rasulullaah ε?' then it will be known that there is such a person. So the army will be granted victory.

Then a fourth army will be sent. The people of the army will ask each other, 'Look, is there anyone who saw the Tab ut Tabi'in?' then it will be known that such a person is present. So the army will be granted victory.

mmm

The best people of the Ummah

وعن عمران بن حصين قال : قال رسول الله صلى الله عليه و سلم : " خير أمتي قرني ثم الذين يلونهم ثم الذين يلونهم ثم إن بعدهم قوما يشهدون ولا يستشهدون

ويخونون ولا يؤتمنون وينذرون ولا يفون ويظهر فيهم السمن " . وفي رواية : " ويحلفون ولا يستحلفون " . متفق عليه

1734. Hadhrat Imraan bin Husayn τ narrates that Rasulullaah ε said, **"The best people of my Ummah are those of my era, then those after them, then those after them.** Then after these eras, the people will be such that they will testify and no request will be made to them to testify. Also, they will misappropriate and their religiousness and trustworthiness will not be relied upon and they will take vows and not fulfil them and obesity will be created amongst them."

One narration also states, "They will take oaths when they will not be asked to take oaths." *[Bukhari, Muslim]*

In one narration of Muslim narrated by Abu Hurayrah τ it is stated, "Then such people will be born who love obesity."

mmm

The chosen and best people

عن عمر رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " أكرموا أصحابي فإنهم خياركم ثم الذين يلونهم ثم الذين يلونهم ثم يظهر الكذب حتى إن الرجل ليحلف ولا يستحلف ويشهد ولا يستشهد ألا من سره بحبوحة الجنة فليلزم الجماعة فإن الشيطان ثالثهم ومن سرته حسنته وساءته سيئته فهو مؤمن "

1735. Hadhrat Umar τ narrates that Rasulullaah ε said, **"Honour my companions because they are the best and noblest among you, then those who are close to them, then those who are close to them.** After them, lies will become apparent until a person will take an oath when there will be no request for him to take an oath and he will testify when he was not asked to testify. Remember, he who wishes to live in the middle of Jannah, he should hold firm to the group because Shaytaan becomes his companion who is alone and Shaytaan flees from two people and no man sits

with a Ghayr Mahram woman in solitude because the third one is Shaytaan and the person whose good deeds please him and his evil deeds displease him, he is a believer." *[Nasa'i]*

mmm

The virtue of the Sahabah and the Tabi'een

وعن جابر عن النبي صلى الله عليه و سلم قال : " لا تمس النار مسلما رآني أو رأى من رآني " . رواه الترمذي

1736. Hadhrat Jaabir τ narrates from Rasulullaah ε that he said, **"The fire will not touch that Muslim who saw me or the person who saw those that saw me."** *[Tirmidhi]*

mmm

Do not speak ill of the Sahabah ψ

وعن عبد الله بن مغفل قال : قال رسول الله صلى الله عليه و سلم : " الله الله في أصحابي لا تتخذوهم غرضا من بعدي فمن أحبهم فبحبي أحبهم ومن أبغضهم فببغضي أبغضهم ومن آذاهم فقد آذاني ومن آذاني فقد آذى الله ومن آذى الله فيوشك أن يأخذه " . رواه الترمذي وقال : هذا حديث غريب

1737. Hadhrat Abdullaah bin Mughaffal τ narrates that Rasulullaah ε said, **"Fear Allaah, fear Allaah regarding my companions. Fear Allaah, fear Allaah regarding my companions, do not make them a target of rebuke after me. He who befriends them, befriends me and he who bears enmity for them, he bears enmity for them on account of having enmity for me.** The person who has harmed them, it is as though he has harmed me and he who

has harmed me, it is as though he has harmed Allaah and he who has harmed Allaah, it is not far that Allaah will catch him.” *[Tirmidhi]*

mmm

The example of the Sahabah in the Ummah

وعن أنس قال : قال رسول الله صلى الله عليه و سلم : " مثل أصحابي في أمتي كالملح في الطعام لا يصلح الطعام إلا بالملح " قال الحسن : فقد ذهب ملحنا فكيف نصلح ؟ رواه في " شرح السنة "

1738. Hadhrat Anas τ narrates that Rasulullaah ε said, “The example of my companions in the Ummah is like salt in food. The food does not taste good until there is salt in it.”

Hadhrat Hasan Basri said, “Our board is going, so how will we be?” *[Baghawi, Abu Ya’la]*

mmm

The great virtue of the Sahabah ψ

وعن عبد الله بن بريدة عن أبيه قال : قال رسول الله صلى الله عليه و سلم : " ما من أحد من أصحابي يموت بأرض إلا بعث قائدا ونورا لهم يوم القيامة " . رواه الترمذي وقال : هذا حديث غريب

1739. Hadhrat Abdullaah bin Buraydah narrates from his father that he said that Rasulullaah ε said, “Whichever of my companions pass away in any land, on the day of Qiyaamat he will be resurrected from his grave in the condition that he will be taking people towards Jannah and there will be a light for him.” *[Tirmidhi]*

An action worthy of cursing

عن ابن عمر قال : قال رسول الله صلى الله عليه و سلم : " إذا رأيتم الذين يسبون أصحابي فقولوا : لعنة الله على شركم " . رواه الترمذي

1740. Hadhrat Ibn Umar τ narrates that Rasulullaah ε said, **"When you see people speaking ill of my companions, then say, 'May the curse of Allaah be upon your evil action.'"** *[Tirmidhi]*

mmm

The Sahabah ψ are like stars

وعن عمر بن الخطاب قال : سمعت رسول الله صلى الله عليه و سلم يقول : " سألت ربي عن اختلاف أصحابي من بعدي فأوحى إلي : يا محمد إن أصحابك عندي بمنزلة النجوم في السماء بعضها أقوى من بعض ولكل نور فمن أخذ بشيء مما هم عليه من اختلافهم فهو عندي على هدى " قال : وقال رسول الله صلى الله عليه و سلم : " أصحابي كالنجوم فبأيهم اقتديتم اهتديتم " . رواه رزين

1741. Hadhrat Umar bin Khattaab τ narrates that he heard Rasulullaah ε saying, "I asked my Rabb regarding the difference of opinion among my companions that will take place after me so Allaah I informed me through revelation

that **O Muhammad, your companions to Me are like the stars of the sky.** (Just as) some stars are brighter than others, but there is light in each one. So, whoever chose any way in these differences, according to me, he is on guidance."

Hadhrat Umar τ says, and Rasulullaah ε said, **"My companions are like stars, whichever one of them you follow, you will be guided."** *[Razeen]*

mmm

The status and virtues of Hadhrat Abu Bakr τ

The generosity of Hadhrat Abu Bakr τ

عن أبي سعيد الخدري عن النبي صلى الله عليه و سلم قال : " إن من أمن الناس علي في صحبته وماله أبو بكر - وعند البخاري أبا بكر - ولو كنت متخذا خليلا لاتخذت أبا بكر خليلا ولكن أخوة الإسلام ومودته لا تبقين في المسجد خوخة إلا خوخة أبي بكر " . وفي رواية : " لو كنت متخذا خليلا غير ربي لاتخذت أبا بكر خليلا " . متفق عليه

1742. Hadhrat Abu Sa'eed Khudri τ narrates from Rasulullaah ε that he said, "The person who spent the most time and wealth upon me was Abu Bakr. If I would make anyone my Khaleel, then definitely I would make Abu Bakr. The brotherhood and love of Islaam remains. No window should be kept in Masjid an Nabawi except the window of Abu Bakr."

The words of one narration state, "If I would make anyone besides Allaah a Khaleel, then definitely I would make Abu Bakr a Khaleel." *[Bukhari, Muslim]*

mmm

Hadhrat Abu Bakr τ is the companion and friend of Rasulullaah ε

وعن عبد الله بن مسعود عن النبي صلى الله عليه و سلم قال : " لو كنت متخذا خليلا لاتخذت أبا بكر خليلا ولكنه أخي وصاحبي وقد اتخذ الله صاحبكم خليلا " . رواه مسلم

1743. Hadhrat Abdullaah bin Mas'ud τ narrates from Rasulullaah ε that he said, "If I would make anyone a Khaleel, I would make Abu Bakr a Khaleel. **Abu Bakr is my brother and my companion** and your friend (i.e. me) Allaah has made Khaleel." *[Muslim]*

mmm

Bequest for khilaafat for Hadhrat Abu Bakr τ

وعن عائشة قالت : قال لي رسول الله صلى الله عليه و سلم في مرضه : ادعي لي أبا بكر أباك وأخاك حتى أكتب كتابا فإني أخاف أن يتمنى متمن ويقول قائل : أنا ولا ويأبى الله والمؤمنون إلا أبا بكر " . رواه مسلم وفي " كتاب الحميدي " : " أنا أولى " بدل " أنا ولا "

1744. Umm al Mu'mineen Hadhrat Ayesha radhiyallaahu anha narrates that (one day) Rasulullaah ε said to me, "Call your father Abu Bakr and your brother Abdur Rahmaan to me so that I may write something because I have a fear that someone desirous of khilaafat will desire and some claimant will say that it is I whereas in the presence of Abu Bakr, none is worthy of the khilaafat and the khilaafat of someone other than Abu Bakr will not be desired by Allaah, nor will it be accepted by the Muslims." *[Muslim]*

وعن جبير بن مطعم قال : أتت النبي صلى الله عليه و سلم امرأة فكلمته في شيء فأمرها أن ترجع إليه قال : يا رسول الله أرأيت إن جئت ولم أجدك ؟ كأنها تريد الموت . قال : " فإن لم تجديني فأتي أبا بكر " . متفق عليه

1745. Hadhrat Jubayr bin Mutim τ narrates that (one day) a woman came to Rasulullaah ε and spoke to him about some need. So he commanded that she come another time. The woman said, "O Rasul of Allaah, if I come and do not find you?" the narrator says that the woman meant his demise by 'if I do not find you', Rasulullaah ε said, **"If you do find me, then go to Abu Bakr."** *[Bukhari, Muslim]*

mmm

Hadhrat Abu Bakr τ is the most beloved companion

وعن عمرو بن العاص أن النبي صلى الله عليه و سلم بعثه على جيش ذات السلاسل قال : فأتيته فقلت : أي الناس أحب إليك ؟ قال : " عائشة " . قلت : من الرجال ؟ قال : " أبوها " . قلت : ثم من ؟ قال : " عمر " . فعد رجالا فسكت مخافة أن يجعلني في آخرهم . متفق عليه

1746. Hadhrat Amr bin Aas τ narrates that Rasulullaah ε made him the leader of an army and sent him to Dhaat as Salaasil. He explains that went I came to him, I asked, "Who do you love the most?" He said, "Ayesha." I said, "My question is regarding the men." He said, "The father of Ayesha, i.e. Abu Bakr." I asked, "After him, then who?" He said, "Umar." He then mentioned a number of people. Then I remained silent that my name should not be last." *[Bukhari, Muslim]*

Hadhrat Abu Bakr τ is the most virtuous and best companion

وعن محمد بن الحنفية قال : قلت لأبي : أي الناس خير بعد النبي صلى الله عليه و سلم ؟ قال : أبو بكر . قلت : ثم من ؟ قال : عمر . وخشيت أن يقول : عثمان . قلت : ثم أنت قال : " ما أنا إلا رجل من المسلمين " . رواه البخاري

1747. Hadhrat Muhammad bin Hanafiyyah τ says that I asked my father Hadhrat Ali τ, "Who is the best and most virtuous person after Rasulullaah ε?" he said, "Hadhrat Abu Bakr." I then asked, "Who is the best and most virtuous after Hadhrat Abu Bakr?" he said, "Hadhrat Umar." I had the apprehension that he should not say Hadhrat Uthmaan, that is why I said, "Then the best is you?" he said, "I am simply a Muslim person." *[Bukhari]*

mmm

وعن ابن عمر قال : كنا في زمن النبي صلى الله عليه و سلم لا نعدل بأبي بكر أحدا ثم عمر ثم عثمان ثم نترك أصحاب النبي صلى الله عليه و سلم لا نفاضل بينهم . رواه البخاري وفي رواية لأبي داود قال : كنا نقول ورسول الله صلى الله عليه و سلم حي : أفضل أمة النبي صلى الله عليه و سلم بعده أبو بكر ثم عمر ثم عثمان رضي الله عنهم

1748. Hadhrat Ibn Umar τ narrates that we, the companions, in the time of Rasulullaah ε would take none to be equal to Abu Bakr. After him, we would take to be equal to Umar and after him none was understood equal to Uthmaan. Then we left the companions of Rasulullaah ε after Uthmaan on their condition such that we would not give anyone virtue over the other.

The narration of Abu Dawud states that Hadhrat Ibn Umar said, "In the life of Rasulullaah ε we would say that in the

Ummah of Rasulullaah ε, after him the most virtuous is Abu Bakr, then Hadhrat Umar and then Hadhrat Uthmaan. (May Allaah be pleased with them)

mmm

The favours of Hadhrat Abu Bakr τ upon Rasulullaah ε

عن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " ما لأحد عندنا يد إلا وقد كافيناه ما خلا أبا بكر فإن له عندنا يدا يكافيه الله بها يوم القيامة وما نفعني مال قط ما نفعني مال أبي بكر ولو كنت متخذا خليلا لاتخذت أبا بكر خليلا ألا وإن صاحبكم خليل الله " . رواه الترمذي

1749. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "There is no person who done such favours upon us and we did not repay him except Abu Bakr because the grand way in which Abu Bakr dealt with us, the recompense can only be given to him by Allaah I on the day of Qiyaamat. **The wealth of any person did not benefit me as much as the wealth of Abu Bakr.** If I would make anyone my true friend, then I would make Abu Bakr my true friend. Remember, your companion (Abu Bakr) is the true friend of Allaah." *[Tirmidhi]*

mmm

Hadhrat Abu Bakr τ is the most virtuous and outstanding companion

وعن عمر رضي الله عنه قال : أبو بكر سيدنا وخيرنا وأحبنا إلى رسول الله صلى الله عليه و سلم . رواه الترمذي

1750. Hadhrat Umar τ narrates that he said, "Abu Bakr is our guide, he is the most virtuous amongst us and the most beloved to Rasulullaah ε." *[Tirmidhi]*

mmm

Hadhrat Abu Bakr τ was the companion in the cave of Thaur

وعن ابن عمر عن رسول الله صلى الله عليه و سلم قال لأبي بكر : " أنت صاحبي في الغار وصاحبي على الحوض " . رواه الترمذي

1751. Hadhrat Ibn Umar τ narrates that Rasulullaah ε said to Abu Bakr, **"You were my companion in the cave and you will be my companion at the pond.**" *[Tirmidhi]*

mmm

The leadership and following of Hadhrat Abu Bakr τ

وعن عائشة قالت : قال رسول الله صلى الله عليه و سلم : " لا ينبغي لقوم فيهم أبو بكر أن يؤمهم غيره " . رواه الترمذي وقال : هذا حديث غريب

1752. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah ε said, "The nation among whom Abu Bakr is, it is not appropriate that someone other than him makes Imaamat." *[Tirmidhi]*

mmm

The self sacrifice of Hadhrat Abu Bakr τ

وعن عمر قال : أمرنا رسول الله صلى الله عليه و سلم أن نتصدق ووافق ذلك عندي مالا فقلت : اليوم أسبق أبا بكر إن سبقته يوما . قال : فجئت بنصف مالي . فقال رسول الله صلى الله عليه و سلم : " ما أبقيت لأهلك ؟ " فقلت : مثله . وأتى أبو بكر بكل ما عنده . فقال : " يا أبا بكر ؟ ما أبقيت لأهلك ؟ " . فقال : أبقيت لهم الله ورسوله . قلت : لا أسبقه إلى شيء أبدا . رواه الترمذي وأبو داود

1753. Hadhrat Umar τ narrates that (on one occasion) Rasulullaah ε commanded to spend wealth in the path of Allaah. And coincidentally I had abundant wealth at the time. Therefore, I said in my heart that if I can compete with Abu Bakr, then it is today. Hadhrat Umar says, "I took half of my wealth and brought it to him." Rasulullaah ε asked me, "What did you leave for the household?" I said, "The amount I brought, the same amount I left for my household." After this Abu Bakr came and he brought whatever he had and presented it to Rasulullaah ε. Rasulullaah ε asked him, "What did you leave for your household?" Hadhrat Abu Bakr replied, "I have left Allaah and His Rasul." I said in my heart, "I can never beat Abu Bakr." *[Tirmidhi, Abu Dawud]*

mmm

The reason for the name of Ateeq

وعن عائشة أن أبا بكر دخل على رسول الله صلى الله عليه و سلم فقال : " أنت عتيق الله من النار " . فيومئذ سمي عتيقا . رواه الترمذي

1754. Hadhrat Ayesha radhiyallaahu anha narrates that (one day) Hadhrat Abu Bakr came to Rasulullaah ε and he

said to him, "You are the freed person of Allaah from the fire." from that day his name fell as Ateeq. *[Tirmidhi]*

mmm

The first people who will rise from the grave

وعن ابن عمر قال : قال رسول الله صلى الله عليه و سلم : " أنا أول من تنشق عنه الأرض ثم أبو بكر ثم عمر ثم آتي أهل البقيع فيحشرون معي ثم أنتظر أهل مكة حتى أحشر بين الحرمين " . رواه الترمذي

1755. Hadhrat Ibn Umar τ narrates that Rasulullaah ε said, "I shall be the first person to rise from the ground, after will be Abu Bakr and after him will be Umar. Then I shall come to those buried in the graveyard of Baqee' and wake them from their graves and gather them with me. Then I shall wait for the people of Makkah until I shall take thrm to the plains of resurrection between the people of Makkah and the people of Madinah." *[Tirmidhi]*

The first companion to enter Jannah

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " أتاني جبريل فأخذ بيدي فأراني باب الجنة الذي يدخل منه أمتي " فقال أبو بكر : يا رسول الله وددت أني كنت معك حتى أنظر إليه . فقال رسول الله صلى الله عليه و سلم : " أما أنك يا أبا بكر أول من يدخل الجنة من أمتي " . رواه أبو داود

1756. Hadhrat Abu Hurayrah τ narrates that (one day) Rasulullaah ε said, "Jibreel υ came to me and he caught my hand. Then he showed me the door of Jannah through which the people of my Ummah will enter." Hadhrat Abu Bakr τ said, "O Rasul of Allaah, I also want to be with you at the time then I will also be able to see the door." **Rasulullaah** ε

said, "Abu Bakr, know well, you will be the first person of my Ummah that will enter Jannah."

[Abu Dawud]

mmm

The desire of Hadhrat Umar τ

عن عمر ذكر عنده أبو بكر فبكى وقال : وددت أن عملي كله مثل عمله يوما واحدا من أيامه وليلة واحدة من لياليه أما ليلته فليلة سار مع رسول الله صلى الله عليه و سلم إلى الغار فلما انتهينا إليه قال : والله لا تدخله حتى أدخل قبلك فإن كان فيه شيء أصابني دونك فدخل فكسحه ووجد في جانبه ثقبا فشق إزاره وسدها به وبقي منها اثنان فألقمها رجليه ثم قال لرسول الله صلى الله عليه و سلم

ادخل
فدخل رسول الله صلى الله عليه و سلم ووضع رأسه في حجره ونام فلدغ أبو بكر في رجله من الجحر ولم يتحرك مخافة أن ينتبه رسول الله صلى الله عليه و سلم فسقطت دموعه على وجه رسول الله صلى الله عليه و سلم فقال : " ما لك يا أبا بكر ؟ " قال : لدغت فداك أبي وأمي فتفل رسول الله صلى الله عليه و سلم فذهب ما يجده ثم انتقض عليه وكان سبب موته وأما يومه فلما قبض رسول الله صلى الله عليه و سلم ارتدت العرب وقالوا : لا نؤدي زكاة . فقال : لو منعوني عقالا لجاهدتهم عليه . فقلت : يا خليفة رسول الله صلى الله عليه و سلم تألف الناس وأرفق بهم . فقال لي : أجبار في الجاهلية وخوار في الإسلام ؟ إنه قد انقطع الوحي وتم الدين أينقص وأنا حي ؟ . رواه رزين

1757. Hadhrat Umar τ narrates that (one day) mention of Hadhrat Abu Bakr τ was made before him, so he began to cry. Then he said, “I have the hope that if only the actions of my entire life can equal one day of the days of Abu Bakr and one night of his nights of practice it could equal. By the night of Abu Bakr is meant the night in which he went with Rasulullaah ε to the cave of Thaur. When Rasulullaah ε and Hadhrat Abu Bakr τ reached the cave, then Hadhrat Abu Bakr τ said, “For the sake of Allaah, do not enter the cave now. I shall first go inside and if there is something harmful, then it will harm me instead of you.” Saying this, Hadhrat Abu Bakr τ entered the cave and swept it clean. Then he saw some holes in the corner of the cave, then most of the holes he closed by tearing pieces of material from his loincloth and filling them and two holes remained. He placed his two feet on them.

Then he said to Rasulullaah ε, “Now come inside.” Subsequently, Rasulullaah ε entered the cave and placed his head in the lap of Hadhrat Abu Bakr and slept. **During this time a snake from one of the holes bit Hadhrat Abu Bakr τ on his foot but out of fear that if he moves, it should not be that Rasulullaah ε wakes up (he sat there).** Finally, he

began to cry involuntarily and his tears fell on the face of Rasulullaah ε (through which his eyes opened). He asked, “Abu Bakr, what happened to you?” he said that may my parents be sacrificed upon you, I have been bitten.”

Rasulullaah ε took his blessed saliva and put it and the pain he was experiencing immediately went away. It was the poison of that snake that affected Hadhrat Abu Bakr τ again and it was on account of it that he passed away.

By the day of Hadhrat Abu Bakr τ is meant the day when Rasulullaah ε left this world and some Arab tribes turned renegade. They said that we shall not pay Zakaat. On this occasion, Hadhrat Abu Bakr τ said that if these people reject giving even the rope of Zakaat, then definitely I shall wage Jihaad against them. I said, “O Khalifah of the Rasul of Allaah, you should be affectionate with the people and treat them softly.”

Hadhrat Abu Bakr τ said to me, “What, were you brave, honourable and powerful and angry in the era of ignorance, and now in Islaam you have lost courage? **Do not forget the reality that revelation has come to an end and the Deen is complete. Can Deen be weakened in my presence? It will never be allowed to happen.”** *[Razeen]*

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The status and virtues of Hadhrat Umar τ

Hadhrat Umar τ was Muhaddath

عن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " لقد كان فيما قبلكم من الأمم محدثون فإن يك في أمتي أحد فإنه عمر " . متفق عليه

1758. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "There would be a Muhaddath in the previous nations. **If there was a Muhaddath in my Ummah, then undoubtedly it would be Umar."** *[Bukhari, Muslim]*

mmm

Shaytaan feared Hadhrat Umar τ

وعن سعد بن أبي وقاص قال : استأذن عمر رضي الله عنه على رسول الله صلى الله عليه و سلم وعنده نسوة من قريش يكلمنه ويستكثرنه عالية أصواتهن فلما استأذن عمر قمن فبادرن الحجاب فدخل عمر ورسول الله صلى الله عليه و سلم يضحك فقال : أضحك الله سنك يا رسول الله . فقال النبي صلى الله عليه و سلم : " عجبت من هؤلاء اللاتي كن عندي فلما سمعن صوتك ابتدرن الحجاب " قال عمر : يا عدوات أنفسهن أتهبنني ولا تهبن رسول الله صلى الله عليه و سلم ؟ قلن : نعم أنت أفظ وأغلظ . فقال رسول الله صلى الله عليه و سلم : " إيه يا ابن الخطاب والذي نفسي بيده ما لقيك الشيطان سالكا فجا قط إلا سلك فجا غير فجك " . متفق عليه . وقال الحميدي : زاد البرقاني بعد قوله : يا رسول الله : ما أضحكك

1759. Hadhrat Sa’d bin Abi Waqqaas τ narrates that (one day) Hadhrat Umar bin Khattaab stood at the door and sought permission to come to Rasulullaah ε. At the time, a few women of the Quraysh, i.e. the noble wives were sitting by him and they were speaking in a loud voice to him regarding an increase in maintenance. When Hadhrat Umar sought permission and entered, then those women got up and went behind the veil. When Hadhrat Umar entered he saw Rasulullaah ε smiling. Hadhrat Umar said, “May Allaah always keep you smiling.” He said, “I laughed at this that these women were sitting by me and the moment they heard your voice, they ran behind the veil.”

Hadhrat Umar τ said, “O women who are enemies of themselves, you fear me and you do not fear Rasulullaah ε.” The women replied, “Yes, because you are very strict and firm.” Rasulullaah ε said, “Ibn Khattaab, advise them more. **By the Being in Whose control is my life, if Shaytaan sees**

you walking on a path, then he moves off that path and takes another.” *[Bukhari, Muslim]*

mmm

The palace of Hadhrat Umar τ in Jannah

وعن جابر قال : قال رسول الله صلى الله عليه و سلم : " دخلت الجنة فإذا أنا بالرميضاء امرأة أبي طلحة وسمعت خشفة فقلت : من هذا ؟ فقال : هذا بلال ورأيت قصرا بفنائه جارية فقلت : لمن هذا ؟ فقالوا : لعمر بن الخطاب فأردت أن أدخله فأنظر إليه فذكرت غيرتك " فقال عمر : بأبي أنت وأمي يا رسول الله أعليك أغار ؟ . متفق عليه

1760. Hadhrat Jaabir τ narrates that Rasulullaah ε said (on the night of Me’raaj) when I entered Jannah, then I suddenly saw the wife of Abu Talha, Rumaysah in front of me. I then heard footsteps and asked, “Who is this person?” someone told me that this is Bilaal. Then I saw a great palace. In a corner a beautiful woman was sitting. **I asked, “Whose palace is this?” the dwellers of Jannah told me, “This palace belongs to Umar bin Khattaab.”**

I wanted to go into the palace and see the inside as well but I thought of your self honour.” Hadhrat Umar τ said, “O Rasul of Allaah, may my parents be sacrificed upon you, what self honour I will have upon you entering?” *[Bukhari, Muslim]*

mmm

The religiousness of Hadhrat Umar τ

1761. Hadhrat Abu Sa'eed Khudri τ narrates that Rasulullaah ε said, "(One day) when I was sleeping, then I saw (in a dream) that some people of my Ummah were presented before me. They were all wearing long shirts; the long shirts of some of them reached the chest and the shirts of others were shorter or lower. Then when Umar bin Khattaab was presented to me, then his long shirt was so long that it was dragging on the ground."

Some companions asked, "O Rasul of Allaah, what is the interpretation?" He said, "Religiousness." *[Bukhari, Muslim]*

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The great knowledge of Hadhrat Umar τ

وعن ابن عمر قال : سمعت رسول الله صلى الله عليه و سلم يقول : " بينا أنا نائم أتيت بقدح لبن فشربت حتى إني لأرى الري يخرج في أظفاري ثم أعطيت فضلي عمر بن الخطاب " قالوا : فما أولته يا رسول الله ؟ قال : " العلم " . متفق عليه

1762. Hadhrat Ibn Umar τ narrates that he heard Rasulullaah ε saying that (in a dream) a utensil filled with milk was brought before me. I drank the milk. Then I saw that the wetness and freshness (of the milk) was bursting from my fingers. Then I gave the left over milk to Umar bin Khattaab." Some companions said, "O Rasul of Allaah, how do you interpret this milk?" he said, "Knowledge." *[Bukhari, Muslim]*

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The great virtue of Hadhrat Umar τ

وعن أبي هريرة قال : سمعت رسول الله صلى الله عليه و سلم يقول : " بينا أنا نائم رأيتني على قليب عليها دلو ؟ فنزعت منها ما شاء الله ثم أخذها ابن أبي قحافة فنزع منها ذنوبا أو ذنوبين وفي نزعه ضعف والله يغفر له ضعفه ثم استحالت غربا فأخذها ابن الخطاب فلم أر عبقريا من الناس ينزع نزع عمر حتى ضرب الناس بعطن "

1763. Hadhrat Abu Hurayrah τ narrates that he heard Rasulullaah ε saying, "I was asleep when I saw (in a dream) that I was at a well that had a bucket. I pulled water out from there however much Allaah wanted. After me, the son of Abu Quhafa, i.e. Abu Bakr took the bucket and drew water but he could not pull more than a bucket or two and there was weakness in his pulling. Allaah forgave his weakness. Then the bucket was turned into a huge vessel and Umar bin Khattaab took it. Then I did not see a young and strong person like Umar who pulled water using that vessel. Subsequently, people made it a place for their camels to sit."

The narration of Ibn Umar says that "Then Umar bin Khattaab took the bucket from Abu Bakr which became a huge vessel in his hands. Then I did not find a strong, young person who was like Umar in pulling. Subsequently, he quenched the people and people made that place a place for their camels to sit." *[Bukhari, Muslim]*

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The truthfulness of Hadhrat Umar τ

عن ابن عمر قال : قال رسول الله صلى الله عليه و سلم : " إن الله جعل الحق على لسان عمر وقلبه " . رواه الترمذي
وفي رواية أبي داود عن أبي ذر قال : سمعت رسول الله صلى الله عليه و سلم يقول : " إن الله وضع الحق على لسان عمر يقول به "

1764. Hadhrat Ibn Umar τ narrates that Rasulullaah ε said, **"Allaah I has let the truth flow from the tongue and heart of Umar."** *[Tirmidhi]*

The narration of Hadhrat Abu Dhar in Abu Dawud states that Rasulullaah ε said, **"Allaah I has kept the truth on the tongue of Umar. Therefore he speaks the truth** (nothing but the truth comes out of his mouth)."

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The simplicity of Hadhrat Umar τ

وعن علي رضي الله عنه قال : ما كنا نبعد أن السكينة تنطق على لسان عمر . رواه البيهقي في " دلائل النبوة

1765. Hadhrat Ali τ narrates that we (the companions or the people of the household) did not take it far fetched that there was composure and tranquillity on the tongue of Umar (i.e. Hadhrat Umar would say that in which there was peace and tranquillity for people). *[Bayhaqi]*

mmm

The Du'aa' of Rasulullaah ε for Hadhrat Umar τ

وعن ابن عباس عن النبي صلى الله عليه و سلم قال : " اللهم أعز الإسلام بأبي جهل بن هشام أو بعمر بن الخطاب " فأصبح عمر فغدا على النبي صلى الله عليه و سلم فأسلم ثم صلى في المسجد ظاهرا . رواه أحمد والترمذي

1766. Hadhrat Ibn Abbaas τ narrates from Rasulullaah ε that (one night) he made Du'aa', "O Allaah, elevate Islaam either through Abu Jahl bin Hishaam or Umar bin Khattaab." Subsequently, the following morning, Umar bin Khattaab came to Rasulullaah ε and became a Muslim. Then Rasulullaah ε performed Salaah openly in Masjid al Haraam. *[Ahmad, Tirmidhi]*

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The high status of Hadhrat Umar τ

وعن جابر قال : قال عمر لأبي بكر : يا خير الناس بعد رسول الله صلى الله عليه و سلم . فقال أبو بكر : أما إنك إن قلت ذلك فلقد سمعت رسول الله صلى الله عليه و سلم يقول : " ما طلعت الشمس على رجل خير من عمر " رواه الترمذي وقال : هذا حديث غريب

1767. Hadhrat Jaabir τ narrates that (one day) Hadhrat Umar τ addressed Hadhrat Abu Bakr τ with the following words, **"O the being who is the best human being after Rasulullaah ε."** Hadhrat Abu Bakr τ said, "(Umar), If you say this regarding me, **then know that I heard Rasulullaah ε saying that the sun has not risen over a better person than Umar."** *[Tirmidhi]*

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وعن عقبة بن عامر قال : قال النبي صلى الله عليه و سلم : " لوكان بعدي نبي لكان عمر بن الخطاب " . رواه الترمذي . وقال : هذا حديث غريب

1768. Hadhrat Uqbah bin Aamir τ narrates that Rasulullaah ε said, **"If there was to be a Nabi after me, it would have been Umar."** *[Tirmidhi]*

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The fear and awe of Hadhrat Umar τ

وعن بريدة قال : خرج رسول الله صلى الله عليه و سلم في بعض مغازيه فلما انصرف جاءت جارية سوداء . فقالت : يا رسول الله إني كنت نذرت إن ردك الله سالما أن أضرب بين يديك بالدف وأتغنى . فقال لها رسول الله صلى الله عليه و سلم : " إن كنت نذرت فاضربي وإلا فلا " فجعلت تضرب فدخل أبو بكر وهي تضرب ثم دخل علي وهي تضرب ثم دخل عثمان وهي تضرب ثم دخل عمر فألقت الدف تحت استها ثم قعدت عليها فقال رسول الله صلى الله عليه و سلم : " إن الشيطان ليخاف منك يا عمر إني كنت جالسا وهي تضرب فدخل أبو بكر وهي تضرب ثم دخل علي وهي تضرب ثم دخل عثمان وهي تضرب فلما دخلت أنت يا عمر ألقت الدف " . رواه الترمذي . وقال : هذا حديث حسن صحيح غريب

1769. Hadhrat Buraydah Aslami τ narrates that (once) Rasulullaah ε went for Jihaad. When he returned, a black person came to Rasulullaah ε and said, "O Rasul of Allaah, I took a vow that if Allaah returns you with victory and safely, then I shall beat the duff (drum) in front of you and I shall sing. Rasulullaah ε said, "If you have definitely taken a vow, then beat the drum, otherwise do not do it." The person began to beat the drum. In this time, Abu Bakr entered (the Masjid) and the person carried on beating. Then Ali came and he carried on beating, then Uthmaan came and he carried on beating. Then when Umar came, he hid the drum beneath himself and sat down. Upon this, Rasulullaah ε said, **"Umar, even Shaytaan fears you.** This person beat his drum in front of me, then Abu Bakr came and he carried on, then Ali came and he carried on, then Uthmaan came and he also carried on but O Umar, when you came, then this person hid his drum beneath him." *[Tirmidhi]*

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وعن عائشة قالت : كان رسول الله صلى الله عليه و سلم جالسا فسمعنا لغطا وصوت صبيان . فقام رسول الله صلى الله عليه و سلم فإذا حبشية تزفن والصبيان حولها فقال : " يا عائشة تعالي فانظري " فجئت فوضعت لحيي على منكب رسول الله صلى الله عليه و سلم فجعلت أنظر إليها ما بين المنكب إلى رأسه . فقال لي : " أما شبعت ؟ أما شبعت ؟ " فجعلت أقول : لا لأنظر منزلتي عنده إذ طلع عمر قالت فارفض الناس عنها . قالت فقال رسول الله صلى الله عليه و سلم : " إني لأنظر إلى شياطين الإنس والجن قد فروا من عمر " قالت : فرجعت . رواه الترمذي وقال : هذا حديث حسن صحيح غريب

1770. Hadhrat Ayesha radhiyallaahu anha narrates that (one day) Rasulullaah ε was sitting by me when suddenly a loud noise was heard. We then heard the sound of children. Rasulullaah ε stood up and saw that (outside) an Abyssinian woman was jumping and children were standing around here (looking at the scene). He said, "Ayesha, come and look at

this." Subsequently, I stood up and stood with Rasulullaah ε and looked at the scene of this woman placing my chin on the shoulder of Rasulullaah ε, between his shoulder and head.

After a little while, Rasulullaah ε asked me, "Are you not satisfied? Are you not satisfied until now?" I replied, "No. I am not satisfied because I wanted to know what is my status in the heart of Rasulullaah ε and how much he loves me."

Then suddenly Umar came and the people who were looking at the scene of the woman all spread out. Looking at this, Rasulullaah ε said, **"I see that the devils among men and jinn flee from Umar."** Hadhrat Ayesha radhiyallaahu anha says, "After this I also moved from there." *[Tirmidhi]*

In three things Hadhrat Umar τ was backed by Allaah

عن أنس وابن عمر أن عمر قال : وافقت ربي في ثلاث : قلت : يا رسول الله لو اتخذنا من مقام إبراهيم مصلى ؟ فنزلت [واتخذوا من مقام إبراهيم مصلى] . وقلت : يا رسول الله يدخل على نسائك البر والفاجر فلو أمرتهن يحتجبن ؟ فنزلت آية الحجاب واجتمع نساء النبي صلى الله عليه و سلم في الغيرة فقلت [عسى ربه إن طلقكن أن يبدله أزواجا خيرا منكن] فنزلت كذلك
وفي رواية لابن عمر قال : قال عمر : وافقت ربي في ثلاث : في مقام إبراهيم وفي الحجاب وفي أسارى بدر . متفق عليه

1771. Hadhrat Anas τ and Hadhrat Ibn Umar τ narrate that Hadhrat Umar τ said, “In three things, the command of my Rabb descended in accordance to my view. The first was that I said, “O Rasul of Allaah, if we make the place of Maqaam Ibraaheem a place of Salaah, then it will be better (i.e. after Tawaaf, the 2 Rak’at that are performed, it will better if they are performed by **Maqaam Ibraaheem**), so this verse was revealed, ‘and make Maqaam Ibraaheem a place of performing Salaah’.

And I said, “O Rasul of Allaah, every type of person, pious and evil, comes to your wives (and I did not understand this to be befitting their status) if you instruct your wives **to adopt veiling,** then it will be better. So the verses of veiling were revealed. And when the wives of Rasulullaah ε were unanimous upon the matter of self honour I said, “If Rasulullaah ε **divorces** you, then very quickly He will grant wives that are better than you. Regarding this verses were revealed.”

In one narration of Hadhrat Ibn Umar τ it states that he said that Hadhrat Umar τ said, “In three things, the command of my Rabb was revealed according to my view. One was regarding Maqaam Ibraaheem, the second was regarding veiling and the **third was regarding the prisoners of Badr.”** *[Bukhari, Muslim]*

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Four good characteristics of Hadhrat Umar τ

وعن ابن مسعود قال : فضل الناس عمر بن الخطاب بأربع : بذكر الأسارى يوم بدر أمر بقتلهم فأنزل الله تعالى [لولا كتاب من الله سبق لمسكم فيما أخذتم عذاب عظيم] وبذكره الحجاب أمر نساء النبي صلى الله عليه و سلم أن يحتجبن فقالت

له زينب : وإنك علينا يا ابن الخطاب والوحي ينزل في بيوتنا ؟ فأنزل الله تعالى [وإذا سألتموهن متاعا فاسألوهن من وراء حجاب] وبدعوة النبي صلى الله عليه و سلم : " اللهم أيد الإسلام بعمر " وبرأيه في أبي بكر كان أول ناس بايعه . رواه أحمد

1772. Hadhrat Abdullaah bin Mas'ud τ narrates that Hadhrat Umar bin Khattaab τ was given virtue over people on account of four things; regarding the prisoners of the battle of Badr, due to his opinion, he gave the counsel that the prisoners should be killed. Then Allaah I revealed this verse (in support of him), 'If the book from Allaah was not decided, then the matter you have adopted, a severe punishment would have inflicted you regarding it.'

According to his view regarding veiling, he gave the instruction to the wives of Rasulullaah ε to adopt veiling. Upon this, Hadhrat Zaynab bint Jahsh said to Hadhrat Umar, "O the son of Khattaab, you instruct us to veil when revelation descends in our homes." Then Allaah I revealed this verse (in support of him), "and when they ask you for something, they should ask from behind the veil."

And on account of this Du'aa' of Rasulullaah ε, "O Allaah, grant strength to Islaam through Umar bin Khattaab."

And on account of his view regarding Hadhrat Abu Bakr that Hadhrat Umar was the first to pledge allegiance at the hands of Hadhrat Abu Bakr." *[Ahmad]*

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The status and rank of Hadhrat Umar τ

وعن أبي سعيد قال : قال رسول الله صلى الله عليه و سلم : " ذاك الرجل أرفع أمتي درجة في الجنة " . قال أبو سعيد : والله ما كنا نرى ذلك الرجل إلا عمر بن الخطاب حتى مضى لسبيله . رواه ابن ماجه

1773. Hadhrat Abu Sa'eed Khudri τ narrates that Rasulullaah ε said, "That person in my Ummah will have the highest place and status in Jannah." Abu Sa'eed explains that by Allaah, our thought was nothing except that by this person Hadhrat Umar bin Khattaab was meant and as long as Hadhrat Umar remained in the world, we remained on this opinion." *[Ibn Maajah]*

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The companion who was the furthest ahead in good works

وعن أسلم قال : سألني ابن عمر بعض شأنه - يعني عمر - فأخبرته فقال : ما رأيت أحدا قط بعد رسول الله صلى الله عليه و سلم من حين قبض كان أجد وأجود حتى انتهى من عمر . رواه البخاري

1774. Hadhrat Aslam (the freed slave of Hadhrat Umar τ) narrates that Hadhrat Ibn Umar τ (one day) wanted to know of some conditions and characteristics of Hadhrat Umar τ from me, so I said informing him, "After Rasulullaah ε, I did not see someone greater who remained so passionate and pious in good works until his final moments other than Hadhrat Umar." *[Bukhari]*

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The compassion of Hadhrat Umar τ for the Ummah

وعن المسور بن مخرمة قال : لما طعن عمر جعل يألم فقال له ابن عباس وكأنه يجزعه: يا أمير المؤمنين ولا كل ذلك لقد صحبت رسول الله صلى الله عليه و سلم فأحسنت صحبته ثم فارقك وهو عنك راض ثم صحبت أبا بكر فأحسنت صحبته ثم فارقك وهو عنك راض ثم صحبت المسلمين فأحسنت صحبتهم ولئن فارقتهم لتفارقنهم وهم عنك راضون . قال : أما ما ذكرت من صحبة رسول الله صلى الله عليه و سلم ورضاه فإنما ذاك من من الله من به علي وأما ما ذكرت من صحبة أبي بكر ورضاه فإنما ذلك من من الله جل ذكره من به علي . وأما ما ترى من جزعي فهو من أجلك وأجل أصحابك والله لو أن لي طلاع الأرض ذهبا لافتديت به من عذاب الله عز و جل قبل أن أراه . رواه البخاري

1775. Hadhrat Miswar bin Makhramah τ narrates that when Hadhrat Umar τ was wounded he began to show restlessness. Subsequently, Abdullaah bin Abbaas said, as though he was reprimanding Hadhrat Umar for this restlessness, “Amir ul Mu’mineen, all this is contrary to your status. You are the personality that had the honour of being the companion of Rasulullaah ε, and you got good companionship and Rasulullaah ε separated from you such that he was pleased with you.

Then you attained the friendship and company of Hadhrat Abu Bakr and your friendship remained good with him until when he separated from you-he was pleased with you.

Then you got the opportunity to serve the Muslims and you served them well and stayed well with them, now if you are separated from the Muslims, then you will be in the condition such that the Muslims will be pleased with you.

Hadhrat Umar τ said, “The happiness and pleasure of Rasulullaah ε that you mentioned, that undoubtedly is a bounty from Allaah which He granted to me out of His grace.

Similarly, the companionship of Abu Bakr and his pleasure that you mentioned that was also a great bounty of Allaah I that He granted me out of His grace.

Regarding my impatience and restlessness that you see, this is on account of you and your companions. By Allaah, if I had the entire earth filled with gold, then I would give it in ransom to be saved from the punishment of Allaah before I see Him.” *[Bukhari]*

Section One

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The status and virtues of Hadhrat Abu Bakr τ and Hadhrat Umar τ

The faith and conviction of Hadhrat Abu Bakr τ and Hadhrat Umar τ

عن أبي هريرة عن رسول الله صلى الله عليه و سلم قال : " بينا رجل يسوق بقرة إذ أعيي فركبها فقالت : إنا لم نخلق لهذا إنما خلقنا لحراثة الأرض . فقال الناس : سبحان الله بقرة تكلم " . فقال رسول الله صلى الله عليه و سلم : " فإني أومن بهذا أنا وأبو بكر وعمر " . وما هما ثم وقال : " بينما رجل في غنم له إذ عدا الذئب فذهب على شاة منها فأخذها فأدركها صاحبها فاستنقذها فقال له الذئب : فمن لها

يوم السبع يوم لا راعي لها غيري ؟ فقال الناس : سبحان الله ذئب يتكلم ؟ " . قال : أومن به أنا وأبو بكر وعمر " وما هما ثم . متفق عليه

1776. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "A person was herding a cow and going when he got tired and then he mounted the cow. The cow spoke, "We were not created for this, we were created for farming."

The people said, "Subhaanallaah, a bull also speaks?" **Rasulullaah ε said, "I believe in this and Abu Bakr and Umar also believe." Hadhrat Abu Bakr and Hadhrat Umar were not present in the gathering.**

Also, Hadhrat Abu Hurayrah τ explained that Rasulullaah ε said, "A person was in the herd of his goats when suddenly a wolf came and took a goat from the herd. The owner of the goat went after the wolf and got his goat from the wolf. The wolf said, "Who will be there on the day of Sab' when there will be no shepherd except me for the goats?" the people said, "Subhaanallaah, A wolf also speaks?"

Rasulullaah ε said, "I believe in it and Abu Bakr and Umar also believe." At the time Hadhrat Abu Bakr and Hadhrat were not present. *[Bukhari, Muslim]*

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Companions in this world and in the Aakhirat

وعن ابن عباس قال : إني لواقف في قوم فدعوا الله لعمر وقد وضع على سريره إذا رجل من خلفي قد وضع مرفقه على منكبي يقول : يرحمك الله إني لأرجو أن يجعلك الله مع صاحبيك لأني كثيرا ما كنت أسمع رسول الله صلى الله عليه و سلم يقول : " كنت وأبو بكر وعمر وفعلت وأبو بكر وعمر وانطلقت وأبو بكر وعمر

ودخلت وأبو بكر وعمر وخرجت وأبو بكر وعمر " . فالتفت فإذا هو علي بن أبي طالب رضي الله عنه . متفق عليه

1777. Hadhrat Ibn Abbaas τ narrates that (on the day of the demise of Hadhrat Umar) when the body of Hadhrat Umar was placed on the stand, I stood amongst the people and people were making Du'aa' to Allaah. During this time, suddenly, a person from behind placed his chin on my shoulder. The person then said, "May the mercy of Allaah descend upon you. Indeed I have hope that Allaah I keeps you with your two friends because most of the time I used to hear from Rasulullaah ε that I was (at a place) and Abu Bakr and Umar were also with me. I did something and Abu Bakr and Umar (were with me). I went (to some place) and Abu Bakr and Umar (were with me). I came out (from a place) and Abu Bakr and Umar also (were with me)."

I turned around to see, and the person saying this was Hadhrat Ali bin Abi Taalib τ." *[Bukhari, Muslim]*

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The status of Hadhrat Abu Bakr τ in Jannah

عن أبي سعيد الخدري أن النبي صلى الله عليه و سلم قال : " إن أهل الجنة ليراءون أهل عليين كما ترون الكوكب الدري في أفق السماء وإن أبا بكر وعمر منهم وأنعما " . رواه في " شرح السنة " وروي نحوه أبو داود والترمذي وابن ماجه

1778. Hadhrat Abu Sa'eed Khudri τ narrates that Rasulullaah ε said, "The dwellers of Jannah will look at the high ones like how you see the bright stars in the end of the sky and **Abu Bakr and Umar are from the high ones, in fact, even above that."** *[Baghawi, Abu Dawud, Tirmidhi, Ibn Maajah]*

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Abu Bakr τ and Umar τ; the leaders of the middle aged in Jannah

وعن أنس قال : قال رسول الله صلى الله عليه و سلم : " أبو بكر وعمر سيدا كهول أهل الجنة من الأولين والآخرين إلا النبيين والمرسلين " . رواه الترمذي

1779. Hadhrat Anas τ narrates that Rasulullaah ε said, "From all the middle aged people in Jannah – of the past and future – the leaders of them all will be Abu Bakr and Umar, besides the Nabis and the Rasuls." *[Tirmidhi]*

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Emphasis to follow Hadhrat Abu Bakr τ and Hadhrat Umar τ

وعن حذيفة قال : قال رسول الله صلى الله عليه و سلم : " إني لا أدري ما بقائي فيكم ؟ فاقتدوا باللذين من بعدي : أبي بكر وعمر " . رواه الترمذي

1780. Hadhrat Hudhayfah τ narrates that Rasulullaah ε (one day) said, **"I do not know how long life I have amongst you now. Therefore, follow these two after me and they are Abu Bakr and Umar."** *[Tirmidhi]*

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A specialty of Hadhrat Abu Bakr τ and Hadhrat Umar τ

وعن أنس قال : كان رسول الله صلى الله عليه و سلم إذا دخل المسجد لم يرفع أحد رأسه غير أبي بكر وعمر كانا يتبسمان إليه ويتبسم إليهما رواه الترمذي . وقال : هذا حديث غريب

1781. Hadhrat Anas τ narrates that whenever Rasulullaah ε entered the Masjid, then no one lifted their heads except Abu Bakr and Umar. These two would look at him and smile and Rasulullaah ε would look at them and smile. *[Tirmidhi]*

mmm

How will Abu Bakr τ and Umar τ be raised on the day of Qiyaamat

وعن ابن عمر أن النبي صلى الله عليه و سلم خرج ذات يوم ودخل المسجد وأبو بكر وعمر أحدهما عن يمينه والآخر عن شماله وهو آخذ بأيديهما . فقال : " هكذا نبعث يوم القيامة " . رواه الترمذي وقال : هذا حديث غريب

1782. Hadhrat Ibn Umar τ narrates that one day Rasulullaah ε came out of his room and entered the Masjid in such a way that Abu Bakr and Umar; one was on his right and the other was on the left and he ws holding their hands. **At the time he said, "On the day of Qiyaamat, we will be resurrected like this.**" *[Tirmidhi]*

mmm

The ears and eyes of the Muslim Ummah

وعن عبد الله بن حنطب أن النبي صلى الله عليه و سلم رأى أبا بكر وعمر فقال : " هذان السمع والبصر " رواه الترمذي مرسلا

1783. Hadhrat Abdullaah bin Hantab narrates that (one day) Rasulullaah ε looked at Abu Bakr and Umar and said,

"These two are like ears and eyes." (i.e. their rank amongst the Muslims is like the eyes and ears in the body). *[Tirmidhi]*

mmm

The ministers of Rasulullaah ε

وعن أبي سعيد الخدري قال : قال رسول الله صلى الله عليه و سلم : " ما من نبي إلا وله وزيران من أهل السماء ووزيران من أهل الأرض فأما وزيراي من أهل السماء فجبريل وميكائيل وأما وزيراي من أهل الأرض فأبو بكر وعمر " . رواه الترمذي

1784. Hadhrat Abu Sa'eed Khudri τ narrates that Rasulullaah ε said, "No Nabi has passed except that he had two ministers in the heavens and two ministers on earth. **The ministers of the heavens are Jibreel υ and Mikaa'eel υ and my two ministers of the earth are Abu Bakr and Umar."** *[Tirmidhi]*

mmm

A dream and its interpretation

وعن أبي بكرة أن رجلا قال لرسول الله صلى الله عليه و سلم : رأيت كأن ميزانا نزل من السماء فوزنت أنت وأبو بكر فرجحت أنت ووزن أبو بكر وعمر فرجح أبو بكر ووزن عمر وعثمان فرجح عمر ثم رفع الميزان " فاستاء لها رسول الله صلى الله عليه و سلم يعني فساءه ذلك . فقال : " خلافة نبوة ثم يؤتى الله الملك من يشاء " . رواه الترمذي وأبو داود

1785. Hadhrat Abu Bakra τ narrates that a person came to Rasulullaah ε and said, "I saw in a dream a scale coming from the sky and you and Abu Bakr were weighed and you were heavier. Then Abu Bakr and Umar were weighed and

Abu Bakr was heavier. Then Umar and Uthmaan were weighed and Umar was heavier. After this the scale was lifted." Rasulullaah ε was grieved at the dream and then said, "This is the Khilaafat of Nubuwwat. After this, Allaah I will grant kingdom to whoever He wants." *[Tirmidhi]*

Testimony of Abu Bakr τ and Umar τ being dwellers of Jannah

عن ابن مسعود أن النبي صلى الله عليه و سلم قال : " يطلع عليكم رجل من أهل الجنة " . فاطلع أبو بكر ثم قال : " يطلع عليكم رجل من أهل الجنة " فاطلع عمر . رواه الترمذي وقال : هذا حديث غريب

1786. Hadhrat Abu Mas'ood τ narrates that Rasulullaah ε, "A person will come before you who is from the dwellers of Jannah." Hadhrat Abu Bakr came. He then said, "A person will come before you who is from the dwellers of Jannah." Hadhrat Umar was seen coming.

[Tirmidhi]

mmm

The piety of Abu Bakr τ and Umar τ

وعن عائشة قالت : بينا رأس رسول الله صلى الله عليه و سلم في حجري ليلة ضاحية إذ قلت : يا رسول الله هل يكون لأحد من الحسنات عدد نجوم السماء ؟ قال : " نعم عمر " . قلت : فأين حسنات أبي بكر ؟ قال : " إنما جميع حسنات عمر كحسنة واحدة من حسنات أبي بكر " رواه رزين

1787. Umm al Mu'mineen Hadhrat Ayesha radhiyallaahu anha narrates that on a moonlit night when the head of Rasulullaah ε was in my lap I said, "O Rasul of Allaah, does anyone have good deeds like the stars in the sky?" Rasulullaah ε said, "Yes, it is Umar." I said, "And what is the condition of the good deeds of Abu Bakr?" he said, "All the good deeds of Umar equal one good deed of Abu Bakr." *[Razeen]*

mmm

The status and virtue of Hadhrat Uthmaan τ

From whom the angels display modesty

عن عائشة قالت : كان رسول الله صلى الله عليه و سلم مضطجعا في بيته كاشفا عن فخذيه - أو ساقيه - فاستأذن أبو بكر فأذن له وهو على تلك الحال فتحدث ثم استأذن عمر فأذن له وهو كذلك فتحدث ثم استأذن عثمان فجلس رسول الله صلى الله عليه و سلم وسوى ثيابه فلما خرج قالت عائشة : دخل أبو بكر فلم تهتش له ولم تباله ثم دخل عمر فلم تهتش له ولم تباله ثم دخل عثمان فجلست وسويت ثيابك فقال : " ألا أستحي من رجل تستحي منه الملائكة ؟ " وفي رواية قال : " إن عثمان رجل حيي وإني خشيت إن أذنت له على تلك الحالة أن لا يبلغ إلي في حاجته " . رواه مسلم

1788. Umm al Mu'mineen Hadhrat Ayesha radhiyallaahu anha narrates that (one day) Rasulullaah ε was lying down at home with either his thighs or shins exposed (i.e. he was wearing the lower garment and he did not have the upper garment) when Hadhrat Abu Bakr τ sought permission to enter. He called him inside and he remained lying down in that way. Hadhrat Abu Bakr was speaking to him. Then Hadhrat Umar sought permission to enter. He called him inside and he remained lying down that way.

Hadhrat Umar also spoke to him. Then Hadhrat Uthmaan sought permission to enter so Rasulullaah ε got up and sat upright and adjusted his clothing.

When Hadhrat Uthmaan went away Hadhrat Ayesha radhiyallaahu anha said, “Hadhrat Abu bakr came in and you did not move or worry. Similarly, Hadhrat Umar came in and you did not move or worry but when Hadhrat Uthmaan came inside you immediately sat upright and fixed your clothing.” Rasulullaah ε said, **“Should I not display modesty for the one for whom the angels display modesty?”**

One narration states that he said, “Undoubtedly Uthmaan is a person that has a lot of modesty. I have fear that if I call Uthmaan in that condition, then he would not reach his objective (i.e. through modesty he would return and would not come to me).” *[Muslim]*

mmm

The companion in Jannah of Rasulullaah ε

عن طلحة بن عبيد الله قال : قال رسول الله صلى الله عليه و سلم : " لكل نبي رفيق ورفيقي - يعني في الجنة - عثمان " رواه الترمذي

1789. Hadhrat Talha bin Ubaydullaah τ narrates that Rasulullaah ε said, **"Every Nabi has a special friend and my special friend, i.e. in Jannah is Uthmaan."** *[Tirmidhi, Ibn Maajah]*

mmm

The great self sacrifice of Hadhrat Uthmaan τ

وعن عبد الرحمن بن خباب قال : شهدت النبي صلى الله عليه و سلم وهو يحث على جيش العسرة فقام عثمان فقال : يا رسول الله علي مائتا بعير بأحلاسها وأقتابها في سبيل الله ثم حض على الجيش فقام عثمان فقال : علي مائتا بعير بأحلاسها وأقتابها في سبيل الله ثم حض فقام عثمان فقال : علي ثلاثمائة بعير بأحلاسها وأقتابها في سبيل الله فأنا رأيت رسول الله صلى الله عليه و سلم ينزل عن المنبر وهو يقول : " ما على عثمان ما عمل بعد هذه ما على عثمان ما عمل بعد هذه " . رواه الترمذي

1790. Hadhrat Abdur Rahmaan bin Khabbaab τ narrates that I was present in the gathering of Rasulullaah ε when he was encouraging the people to help financially for the battle of Tabook. Hadhrat Uthmaan stood up and said, "O Rasul of Allaah, I take responsibility for 100 camels, together with their saddles and provision (i.e. I present 100 laden camels for this battle in the path of Allaah). After this, Rasulullaah ε encouraged the people to help financially for the army and Hadhrat Uthmaan stood up and said, "I take responsibility for

200 camels together with their saddles and provision (besides the first 100) for the path of Allaah." I saw Rasulullaah ε descending from the pulpit and he was saying, **"After this action, whatever Uthmaan does, it will not harm him. After this action, whatever Uthmaan does, it will not harm him."** *[Tirmidhi]*

mmm

وعن عبد الرحمن بن سمرة قال : جاء عثمان إلى النبي صلى الله عليه و سلم بألف دينار في كمه حين جهز جيش العسرة فنثرها في حجره فرأيت النبي صلى الله عليه و سلم يقلبها في حجره ويقول : " ما ضر عثمان ما عمل بعد اليوم " مرتين . واه أحمد

1791. Hadhrat Abdur Rahmaan bin Samurah τ narrates that when the army was preparing for Tabook Hadhrat Uthmaan brought 1000 Dinaars in a sleeve of his garment to Rasulullaah ε and put it in his lap. I saw that Rasulullaah ε was turning those Dinaars around in his lap, was looking at it and was saying, "After the monetary sacrifice of today, whatever Uthmaan does, it will not harm him." He said this twice. *[Ahmad]*

mmm

A great virtue of Hadhrat Uthmaan τ

وعن أنس قال : لما أمر رسول الله صلى الله عليه و سلم ببيعة الرضوان كان عثمان رضي الله عنه رسول رسول الله صلى الله عليه و سلم إلى مكة فبايع الناس فقال رسول الله صلى الله عليه و سلم : " إن عثمان في حاجة الله وحاجة رسوله " فضرب بإحدى يديه على الأخرى فكانت يد رسول الله صلى الله عليه و سلم لعثمان خيرا من أيديهم لأنفسهم . رواه الترمذي

1792. Hadhrat Anas τ narrates that when Rasulullaah ε gave the command of the pledge of Ridwaan to the companions, at the time Hadhrat Uthmaan was gone to Makkah as the representative of Rasulullaah ε. Subsequently, he took the pledge from the people and said, "Uthmaan has gone for the work of Allaah and His Rasul." And he placed one hand on the other hand. So, the hand of Rasulullaah ε that stood in place of the hand of Hadhrat Uthmaan τ was better and more virtuous than the hands of the rest of the companions. *[Tirmidhi]*

mmm

A few great sacrifices of Hadhrat Uthmaan τ

وعن ثمامة بن حزن القشيري قال : شهدت الدار حين أشرف عليهم عثمان فقال : أنشدكم بالله والإسلام هل تعلمون أن رسول الله صلى الله عليه و سلم قدم المدينة وليس بها ماء يستعذب غير بئر رومة ؟ فقال : " من يشتري بئر رومة يجعل دلوه مع دلاء المسلمين بخير له منها في الجنة ؟ " فاشتريتها من صلب مالي وأنتم اليوم تمنعونني أن أشرب منها حتى أشرب من ماء البحر ؟ قالوا : اللهم نعم . فقال : أنشدكم بالله والإسلام هل تعلمون أن المسجد ضاق بأهله فقال رسول الله صلى الله عليه و سلم : " من يشتري بقعة آل فلان فيزيدها في المسجد بخير منها في الجنة ؟ " . فاشتريتها من صلب مالي فأنتم اليوم تمنعونني أن أصلي فيها ركعتين ؟ فقالوا : اللهم نعم . قال : أنشدكم بالله والإسلام هل تعلمون أني جهزت جيش العسرة من مالي ؟ قالوا : اللهم نعم . قال : أنشدكم بالله والإسلام هل تعلمون أن رسول الله صلى الله عليه و سلم كان على ثبير مكة ومعه أبو بكر وعمر وأنا فتحرك الجبل حتى تساقطت حجارته بالحضيض فركضه برجله قال : " اسكن ثبير فإنما عليك نبي وصديق وشهيدان " . قالوا : اللهم نعم . قال : الله أكبر شهدوا ورب الكعبة أني شهيد ثلاثا . رواه الترمذي والنسائي والدارقطني

1793. Hadhrat Thumamah bin Hazn Qushayri narrates that I was present at the house of Hadhrat Uthmaan when (the group of anarchists besieged him and wanted to enter the

house and kill him). Hadhrat Uthmaan went on top and addressed the anarchists and said, “I give the name of Allaah and Islaam and ask you, do you know that when Rasulullaah ε came to Madinah, then there was no sweet water besides the well of Rumah in Madinah. Then Rasulullaah ε said that who will buy the **well of Rumah** and place his bucket with the bucket of the Muslims (i.e. make it Waqf)? In lieu of this good deed, on account of this well, he will get Jannah. So, with my pure wealth I bought this well and today you stop me from drinking of the water of this well, to the extent that I am forced to drink sea water.”

The people said, “Yes, O Allaah, we know this (that Uthmaan bought the well and made it Waqf).” Then Hadhrat Uthmaan τ said, “I give the name of Allaah and Islaam and ask you, do you know that when **Masjid an Nabawi** became small on account of an increase in worshippers, then Rasulullaah ε said, “Who is there who will purchase a certain land, and through it will extend the Masjid? Through this good deed and on account of this land he will get Jannah.” So I bought this land with my pure wealth and today you stop me from performing 2 Rak’at of Salaah in this land.” The people said, “Yes, O Allaah, we know this.”

Then Hadhrat Uthmaan τ said, “I give the name of Allaah and Islaam and ask you, do you know that in the **difficult battle (the battle of Tabook) I prepared from my wealth?”** the people said, “Yes, O Allaah, we know this.”

Then Hadhrat Uthmaan τ said, “I give the name of Allaah and Islaam and ask you, do you know that (one day) Rasulullaah ε stood on Mount Thabeeer of Makkah and together with him was Hadhrat Abu Bakr and Hadhrat Umar and I. When the mountain shook, and through its shaking,

rocks fell into the cave so Rasulullaah ε hit the mountain and said, “O Thabeer, stop, do not move. **At this time there is a Nabi on you, a Siddeeq and two martyrs.”** The people said, “Yes, O Allaah, we know this.”

Then Hadhrat Uthmaan τ said Takbeer in a loud voice and said, “By the Rabb of the Ka’bah, definitely I am a martyr.” He said this thrice*. [Tirmidhi, Nasa’i, Daar Qutni]*

mmm

Hadhrat Uthmaan τ being on the straight path

وعن مرة بن كعب قال : سمعت من رسول الله صلى الله عليه و سلم وذكر الفتن فقر بها فمر رجل مقنع في ثوب فقال : " هذا يومئذ على هدى " فقمت إليه فإذا هو عثمان بن عفان . قال : فأقبلت عليه بوجهه . فقلت : هذا ؟ قال : " نعم " .
رواه الترمذي وابن ماجه وقال الترمذي : هذا حديث حسن صحيح

1794. Hadhrat Murrah bin Ka’b τ narrates that he heard the advice of Rasulullaah ε in which he mentioned the fitnahs. And he said that they are close. During this time a person wearing clothing passed in front so Rasulullaah ε said, “This person will be on the straight path in that time.” Hadhrat Murrah says that I got up and went to him and saw that it was Uthmaan bin Affaan. Hadhrat Murrah says that I turned the face of Hadhrat Uthmaan τ and showed Rasulullaah ε and asked, “Is it him (about whom you said

that he will be on the straight path during the days of fitnah?). Rasulullaah ε said, “Yes.” *[Tirmidhi, Ibn Maajah]*

mmm

Bequest to not give up the Khilaafat

وعن عائشة أن النبي صلى الله عليه و سلم قال : " يا عثمان إنه لعل الله يقمصك قميصا فإن أرادوك على خلعه فلا تخلعه لهم " . رواه الترمذي وابن ماجه وقال الترمذي في الحديث قصة طويلة

1795. Umm al Mu’mineen Hadhrat Ayesha radhiyallaahu anha narrates that (one day) Rasulullaah ε said, “O Uthmaan, possibly Allaah I will grant you a garment to wear. So if the people want you to take it out, then never remove it.” (i.e. people will want to remove you from the position of khilaafat so you should never give it up).

[Tirmidhi, Ibn Maajah]

mmm

Prophesy regarding Hadhrat Uthmaan τ

وعن ابن عمر قال : ذكر رسول الله صلى الله عليه و سلم فتنة فقال : " يقتل هذا فيها مظلوما " لعثمان . رواه الترمذي وقال : هذا حديث حسن غريب إسنادا

1796. Hadhrat Ibn Umar τ narrates that (one day) Rasulullaah ε mentioned fitnah and said regarding Hadhrat Uthmaan τ, “This person will be martyred oppressively in the fitnah.” *[Tirmidhi]*

mmm

The firm footedness of Hadhrat Uthmaan τ

وعن أبي سهلة قال : قال لي عثمان يوم الدار : إن رسول الله صلى الله عليه و سلم قد عهد إلي عهدا وأنا صابر عليه . رواه الترمذي وقال : هذا حديث حسن صحيح

1797. Hadhrat Abu Sahla narrates that on the day of Daar (i.e. the day that the opposition besieged the house of Uthmaan and martyred him) Hadhrat Uthmaan τ said to me, “Rasulullaah ε made a bequest to me (that do not give up the position of khilaafat upon the request of the opposition and anarchists). So, in accordance to the bequest I adopted patience and tolerance.” *[Tirmidhi]*

mmm

A silencing reply to the objections of the opposition

عن عثمان بن عبد الله بن موهب قال : جاء رجل من أهل مصر يريد حج البيت فرأى قوما جلوسا فقال : من هؤلاء القوم ؟ قالوا : هؤلاء قريش . قال فمن الشيخ فيهم ؟ قالوا : عبد الله بن عمر . قال : يا ابن عمر إني سائلك عن شيء فحدثني : هل تعلم أن عثمان فر يوم أحد ؟ قال : نعم . قال : هل تعلم أنه تغيب عن بدر ولم يشهدها ؟ قال : نعم . قال : هل تعلم أنه تغيب عن بيعة الرضوان فلم يشهدها ؟ قال : نعم ؟ قال : الله أكبر قال ابن عمر : تعال أبين لك أما فراره يوم أحد فأشهد أن الله عفا عنه وأما تغيبه عن بدر فإنه كانت تحته رقية بنت رسول الله صلى الله عليه و سلم وكانت مريضة فقال له رسول الله صلى الله عليه و سلم : " إن لك أجر رجل ممن شهد بدرا وسهمه " . وأما تغيبه عن بيعة الرضوان فلو كان أحد

أعز ببطن مكة من عثمان لبعثه فبعث رسول الله صلى الله عليه و سلم عثمان وكانت بيعة الرضوان بعد ما ذهب عثمان إلى مكة فقال رسول الله صلى الله عليه و سلم بيده اليمنى : " هذه يد عثمان " فضرب بها على يده وقال : " هذه لعثمان " . فقال له ابن عمر : اذهب بها الآن معك . رواه البخاري

1798. Hadhrat Uthmaan bin Abdullaah bin Mauhab narrates that an Egyptian person came to Makkah with the intention of Hajj. He saw some people sitting and asked, "Who are these people?" he was told that they are the Quraysh. He then asked, "Who is their guide?" the people replied, "Abdullaah bin Umar." The Egyptian person said, "O Ibn Umar, I want to ask you something, give me the reply."

"Do you know that Uthmaan fled from the battle of Uhud?" Hadhrat Ibn Umar τ replied, "Yes, it happened such." The person then asked, "Do you know that Uthmaan was absent during the battle of Badr and he did not participate in it?" Hadhrat Ibn Umar τ replied, "Yes. the person then said, "Do you know that Uthmaan was absent on the occasion of the pledge of Ridwaan and he did not participate in the pledge?" Hadhrat Ibn Umar τ said, "Yes." The person said, "Allaah is the greatest."

Hadhrat Ibn Umar τ said, "Come, I shall clarify to you. On the day of the battle of Uhud, regarding Uthmaan fleeing, I testify that Allaah has forgiven him. During the battle of Badr, regarding Uthmaan not participating, the reason for this was that Ruqayyah the daughter of Rasulullaah ε was married to him and during those days she was very ill. So Rasulullaah ε told Uthmaan τ that you will also be rewarded and get a share just as that of those who participate in the battle. Regarding the pledge of Ridwaan and Uthmaan not participating, so if there was a nobler person than Uthmaan in

Makkah, then Rasulullaah ε would have definitely sent him (but because in the eyes of the Makkans there was none who had nobler lineage and honour than Uthmaan τ) that is why Rasulullaah ε sent Uthmaan to Makkah and after Uthmaan went to Makkah, the incident of the pledge of Ridwaan took place. Then Rasulullaah ε indicated to his right hand and said that this hand of mine is substitute for the hand of Uthmaan, then he placed the right hand on the left and said, "This pledge is on behalf of Uthmaan."

After this Hadhrat Ibn Umar τ said to the Egyptian person, "Now take with you whatever I told you." *[Bukhari]*

mmm

The patience and tolerance of Hadhrat Uthmaan τ

وعن أبي سلهة مولى عثمان رضي الله عنهما قال : جعل النبي صلى الله عليه و سلم يسر إلى عثمان ولون عثمان يتغير فلما كان يوم الدار قلنا : ألا نقاتل ؟ قال : لا إن رسول الله صلى الله عليه و سلم عهد إلي أمرا فأنا صابر نفسي عليه

1799. The freed slave of Hadhrat Uthmaan τ, Hadhrat Abu Sahla says that (one day) Rasulullaah ε mentioned something quietly to Hadhrat Uthmaan τ and (hearing this) the colour of the face of Hadhrat Uthmaan τ changed. Then, when the opposition besieged him, then we said, "Should we not fight these people?" Hadhrat Uthmaan τ replied, "No, (I do not want fighting) because Rasulullaah ε made a bequest to me and I will hold myself to this bequest and will be patient." *[Bayhaqi]*

mmm

Emphasis to obey Hadhrat Uthmaan τ

وعن أبي حبيبة أنه دخل الدار وعثمان محصور فيها وأنه سمع أبا هريرة يستأذن عثمان في الكلام فأذن له فقام فحمد الله وأثنى عليه ثم قال : سمعت رسول الله صلى الله عليه و سلم يقول : " إنكم ستلقون بعدي فتنة واختلافا - أو قال : اختلافا وفتنة - فقال له قائل من الناس : فمن لنا يا رسول الله ؟ أو ما تأمرنا به ؟ قال : " عليكم بالأمير وأصحابه " وهو يشير إلى عثمان بذلك . رواهما البيهقي في " دلائل النبوة "

1800. Hadhrat Abu Habibah narrates that he went to the house of Hadhrat Uthmaan τ at the time when Hadhrat Uthmaan τ was besieged (in his home). He heard Hadhrat Abu Hurayrah τ was seeking permission to speak to Hadhrat Uthmaan τ.Hadhrat Uthmaan τ permitted him. Hadhrat Abu Hurayrah τ stood up and praised Allaah. He then said, "(one day) I heard Rasulullaah ε say, 'After me, you people will be affected by a great fitnah and difference of opinion.' One of the people present asked, "O Rasul of Allaah, then who will be ours? (i.e. whom should we support and follow?) or he asked that what do you command us to do? Rasulullaah ε said, "It is necessary upon you to obey the leader." Rasulullaah ε stressed the word 'leader' and indicated to Hadhrat Uthmaan τ. *[Bayhaqi]*

mmm

The status and virtue of Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Uthmaan τ

A Nabi, A Siddeeq and two martyrs

عن أنس أن النبي صلى الله عليه و سلم صعد أحدا وأبو بكر وعمر وعثمان فرجف بهم فضربه برجله فقال : " اثبت أحد فإنما عليك نبي وصديق وشهيدان " رواه البخاري .

1801. Hadhrat Anas τ narrates that (one day) Rasulullaah ε, Hadhrat Abu Bakr τ, Hadhrat Umarτ and Hadhrat Uthmaan τ climbed Uhud, so it began to shake (out of joy). Rasulullaah ε hit his leg on it and said, “O Uhud, stop. There is on you a Nabi, a Siddeeq and two martyrs.”
[Bukhari]

mmm

Glad tidings of Jannah to the three Khulafaa'

وعن أبي موسى الأشعري قال : كنت مع النبي صلى الله عليه و سلم في حائط من حيطان المدينة فجاء رجل فاستفتح فقال النبي صلى الله عليه و سلم : " افتح له وبشره بالجنة " ففتحت له فإذا أبو بكر فبشرته بما قال رسول الله صلى الله عليه و سلم فحمد الله ثم جاء رجل فاستفتح فقال النبي صلى الله عليه و سلم : " افتح له وبشره بالجنة " . ففتحت له فإذا هو عمر فأخبرته بما قال النبي صلى الله عليه و سلم فحمد الله ثم استفتح رجل فقال لي : " افتح له وبشره بالجنة على بلوى تصيبه " فإذا عثمان فأخبرته بما قال النبي صلى الله عليه و سلم فحمد الله ثم قال : الله المستعان . متفق عليه

1802. Hadhrat Abu Musa Ash'ari τ narrates that (one day) I was with Rasulullaah ε in a garden of Madinah when suddenly a person came. He sought for the gate to be opened. Rasulullaah ε said, "Go, open the gate and give the person who came glad tidings of Jannah." I went to open the gate and saw that it was Abu Bakr. In accordance to the guidance of Rasulullaah ε, I gave him glad tidings of Jannah and He was grateful to Allaah.

Then another person came and requested the gate to be opened so Rasulullaah ε said, "Go, open the gate and give the person who came glad tidings of Jannah." I went to open the gate and saw that it was Umar. Subsequently, I gave him glad tidings of Jannahh in accordance to the guidance of Rasulullaah ε and he also thanked Allaah.

Then another person came and requested for the gate to be opened so Rasulullaah ε said, "Go, open the gate and give the person glad tidings of Jannah together with the great

calamities he will be involved in." I went to open the gate and saw that it was Hadhrat Uthmaan τ. Subsequently, I told him what Rasulullaah ε said. Hadhrat Uthmaan τ thanked Allaah and then said, "Help is only sought from Allaah (i.e. I seek help from Allaah that He grants me patience and forbearance at the time of calamity)." *[Bukhari, Muslim]*

mmm

The tongues of the creation are the sound of Allaah

عن ابن عمر قال : كنا نقول ورسول الله صلى الله عليه و سلم حي : أبو بكر وعمر وعثمان رضي الله عنهم . رواه الترمذي

1803. Hadhrat Ibn Umar τ narrates that during the life of Rasulullaah ε we used to say, “Abu Bakr, Umar and Uthmaan, Allaah is pleased with them.” *[Tirmidhi]*

mmm

The dream of Rasulullaah ε and its interpretation

عن جابرن أن رسول الله صلى الله عليه و سلم قال : " أري الليلة رجل صالح كأن أبا بكر نيط برسول الله صلى الله عليه و سلم ونيط عمر بأبي بكر ونيط عثمان بعمر " قال جابر : فلما قمنا من عند رسول الله صلى الله عليه و سلم قلنا : أما الرجل الصالح فرسول الله وأما نوط بعضهم ببعض فهم ولاة الأمر الذي بعث الله به نبيه صلى الله عليه و سلم . رواه أبو داود

1804. Hadhrat Jaabir τ narrates that (one day) Rasulullaah ε said, “Tonight , a pious person was shown in a dream that as though Abu bakr was joined to Rasulullaah ε and Umar was joined to Abu Bakr and Uthmaan was joined to Umar.”

Hadhrat Jaabir τ says that we got up from the gathering of Rasulullaah ε so we said that the pious person means Rasulullaah ε and some being joined to the others refers to these three (Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Uthmaan τ in sequence) indicates that they will be responsible for the work that Allaah I sent his Nabi with.

[Abu Dawud]

mmm

The virtue and status of Hadhrat Ali τ

The similarity of Hadhrat Haaroon υ in Hadhrat Ali τ

عن سعد بن أبي وقاص قال : قال رسول الله صلى الله عليه و سلم لعلي : " أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي " . متفق عليه

1805. Hadhrat Sa'd bin Abi Waqqaas τ narrates that Rasulullaah ε said to Hadhrat Ali τ, "You are for me like Haaroon υ was for Hadhrat Musa υ. The difference is that there is no Nabi after me." *[Bukhari, Muslim]*

mmm

The sign of faith and hypocrisy

وعن زر بن حبيش قال : قال علي رضي الله عنه : والذي فلق الحبة وبرأ النسمة إنه لعهد النبي الأمي صلى الله عليه و سلم إلي : أن لا يحبني إلا مؤمن ولا يبغضني إلا منافق . رواه مسلم

1806. Hadhrat Zirr bin Hubaysh says that Hadhrat Ali τ said, "By the Being who split the seed and created the living things, the unlettered Nabi ε made a bequest to me that he who is a believer will love me and he who is a hypocrite will hate me." *[Muslim]*

The beloved of Allaah and His Rasul

وعن سهل بن سعد أن رسول الله صلى الله عليه و سلم قال يوم خيبر : " لأعطين هذه الراية غدا رجلا يفتح الله على يديه يحب الله ورسوله ويحبه الله ورسوله " . فلما أصبح الناس غدوا على رسول الله صلى الله عليه و سلم كلهم يرجو أن يعطاها فقال: " أين علي بن أبي طالب ؟ " فقالوا : هو يا رسول الله يشتكي عينيه . قال : " فأرسلوا إليه " . فأتي به فبصق رسول الله صلى الله عليه و سلم في عينيه فبرأ حتى كأن لم يكن به وجع فأعطاه الراية فقال علي : يا رسول الله أقاتلهم حتى يكونوا مثلنا ؟ فقال : " انفذ على رسلك حتى تنزل بساحتهم ثم ادعهم إلى الإسلام وأخبرهم بما يجب عليهم من حق الله فيه فوالله لأن يهدي الله بك رجلا واحدا خير لك من أن يكون لك حمر النعم " . متفق عليه وذكر حديث البراء قال لعلي : " أنت مني وأنا منك " في باب " بلوغ الصغير "

1807. Hadhrat Sahl bin Sa'd Sa'idi τ narrates that on the day of the battle of Khaybar, Rasulullaah ε said, "Tomorrow I shall give this flag to such a person upon whose hands Allaah will grant victory and that person is the friend of Allaah and His Rasul and Allaah and His Rasul are his friend." Subsequently, in the morning everyone came to Rasulullaah ε with hope that he gets the flag. Rasulullaah ε said, "Where is Ali bin Abi Taalib?" the companions said, "O Rasul of Allaah, he has a sickness in his eye." Rasulullaah ε said, "Send someone to call him.

Subsequently, Ali was called. Then Rasulullaah ε took his saliva and placed it in his eye and it got better, as though he did not have any difficulty and pain at all. After this, Rasulullaah ε gave him the flag. Hadhrat Ali τ asked, "O Rasul of Allaah, shall I fight these people until they become like us?" Rasulullaah ε said, "Go, with softness and kindness. Then call them to Islaam and tell them of the rights that Islaam has upon them. **By Allaah, if Allaah guides someone through you, it will be better for you than getting red camels."** *[Bukhari, Muslim]*

A show of complete closeness and relationship

عن عمران بن حصين أن النبي صلى الله عليه و سلم قال : " إن عليا مني وأنا منه وهو ولي كل مؤمن " . رواه الترمذي

1808. Hadhrat Imraan bin Husayn τ narrates that Rasulullaah ε said, “Ali is from me and I am from Ali. Also, he is the friend and helper of every believer.” *[Tirmidhi]*

mmm

وعن زيد بن أرقم أن النبي صلى الله عليه و سلم قال : " من كنت مولاه فعلي مولاه " . رواه أحمد والترمذي

1809. Hadhrat Zayd bin Arqam τ narrates that Rasulullaah ε said, “I am the friend of the person who is the friend of Ali.” *[Ahmad, Tirmidhi]*

mmm

وعن حبشي بن جنادة قال رسول الله صلى الله عليه و سلم : " علي مني وأنا من علي ولا يؤدي عني إلا أنا وعلي " رواه الترمذي ورواه أحمد عن أبي جنادة

1810. Hadhrat Hubshi bin Junaadah τ narrates that Rasulullaah ε said, "Ali is from me and I am from Ali. And from me, none can fulfil other than myself and Ali."

[Tirmidhi]

mmm

وعن ابن عمر قال : آخى رسول الله صلى الله عليه و سلم بين أصحابه فجاء علي تدمع عيناه فقال : آخيت بين أصحابك ولم تؤاخ بيني وبين أحد . فقال رسول الله صلى الله عليه و سلم : " أنت أخي في الدنيا والآخرة " . رواه الترمذي وقال : هذا حديث حسن غريب

1811. Hadhrat Ibn Umar τ narrates that when Rasulullaah ε made brotherhood among the companions, then Hadhrat Ali τ came in the condition that there were tears flowing from his eyes and he said, "You made brotherhood amongst your companions but there is no brother for me." Rasulullaah ε said, "You are my brother in the world and in the Aakhirat." *[Tirmidhi]*

mmm

The most beloved servant of Allaah

وعن أنس قال : كان عند النبي صلى الله عليه و سلم طير فقال : " اللهم ائتني بأحب خلقك إليك يأكل معي هذا الطير " فجاء علي فأكل معه . رواه الترمذي وقال : هذا حديث غريب

1812. Hadhrat Anas τ narrates that (one day) a bird was placed before Rasulullaah ε. He made Du'aa', "O Allaah, send the one who is most beloved to You among the creation

so that he could eat the flesh of this bird with me." Hadhrat Ali τ came and he ate with Rasulullaah ε.

[Tirmidhi]

mmm

The treatment of Rasulullaah ε with Hadhrat Ali τ

وعن علي رضي الله عنه قال : كنت إذا سألت رسول الله صلى الله عليه و سلم أعطاني وإذا سكت ابتدأني . رواه الترمذي وقال : هذا حديث " حسن غريب "

1813. Hadhrat Ali τ narrates that whenever I asked Rasulullaah ε for something, he gave it and when I remained silent, he would give on his own." *[Tirmidhi]*

mmm

The house of knowledge and wisdom and its door

وعنه قال : قال رسول الله صلى الله عليه و سلم : " أنا دار الحكمة وعلي بابها " . رواه الترمذي

1814. Hadhrat Ali τ narrates that Rasulullaah ε said, "I am the house of wisdom and Ali is its door." *[Tirmidhi]*

mmm

The whispering of Rasulullaah ε to Hadhrat Ali τ

وعن جابر قال : دعا رسول الله صلى الله عليه و سلم عليا يوم الطائف فانتجاه فقال الناس : لقد طال نجواه مع ابن عمه فقال رسول الله صلى الله عليه و سلم : " ما انتجيته ولكن الله انتجاه " . رواه الترمذي

1815. Hadhrat Jaabir τ narrates that on the day of the battle of Taa'if, Rasulullaah ε called Hadhrat Ali τ and whispered to him then (when the talk became long) some people (hypocrites or some general people) said, "Rasulullaah ε has whispered for a long time with his cousin." Rasulullaah ε said, "I did not whisper to Ali, but Allaah whispered to him." (i.e. whatever Allaah commanded me to whisper, I whispered to him). *[Tirmidhi]*

mmm

The specialty of Rasulullaah ε and Hadhrat Ali τ

وعن أبي سعيد قال : قال رسول الله صلى الله عليه و سلم لعلي : " يا علي لا يحل لأحد يجنب في هذا المسجد غيري وغيرك " قال علي بن المنذر : فقلت لضرار بن صرد : ما معنى هذا الحديث ؟ قال : لا يحل لأحد يستطرقه جنبا غيري وغيرك . رواه الترمذي وقال : هذا حديث حسن غريب

1816. Hadhrat Abu Sa'eed τ narrates that Rasulullaah ε said to Hadhrat Ali τ, "O Ali, it is not permissible for anyone to come into the Masjid in the state of Janaabat besides you and I." Ali bin Mundhir says that I asked Diraar bin Surad, "What does this Hadith mean?" he said, "Besides you and I, it is not permissible for any peson to use the Masjid as a pass and go in and out in the state of Janaabat."

[Tirmidhi]

mmm

Section Three

The love of Hadhrat Ali τ for Rasulullaah ε

وعن أم عطية قالت : بعث رسول الله صلى الله عليه و سلم جيشا فيهم علي قالت : فسمعت رسول الله صلى الله عليه و سلم وهو رافع يديه يقول : " اللهم لا تمتني حتى تريني عليا " . رواه الترمذي

1817. Hadhrat Umm Atiyyah radhiyallaahu anha narrates that (once) Rasulullaah ε sent an army and said that Hadhrat Ali is among them as well. Umm Atiyyah says that on this occasion I heard Rasulullaah ε making Du'aa', lifting his hands, "O Allaah, do not give me death until you do not show me Ali in safety." *[Tirmidhi]*

mmm

The sign of a hypocrite and a believer

عن أم سلمة قالت : قال رسول الله صلى الله عليه و سلم : " لا يحب عليا منافق ولا يبغضه مؤمن " . رواه أحمد والترمذي وقال : هذا حديث حسن غريب إسنادا

1818. Hadhrat Umm Salamah radhiyallaahu anha narrates that Rasulullaah ε said, **"A hypocrite does not love Ali and a believer does not hate Ali."** *[Ahmad, Tirmidhi]*

mmm

How evil is it to speak ill to Hadhrat Ali τ?

وعنها قالت : قال رسول الله صلى الله عليه و سلم : " من سب عليا فقد سبني " . رواه أحمد

1819. Hadhrat Umm Salamah radhiyallaahu anha narrates that Rasulullaah ε said, “He who speaks ill of Ali, it is as though he has spoken ill of me.” *[Ahmad]*

mmm

The similarity of Hadhrat Isa υ in Hadhrat Ali τ

وعن علي رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " فيك مثل من عيسى أبغضته اليهود حتى بهتوا أمه وأحبته النصارى حتى أنزلوه بالمنزلة التي ليست له " . ثم قال : يهلك في رجلان : محب مفرط يقرظني بما ليس في ومبغض يحمله شنآني على أن يبهتني . رواه أحمد

1820. Hadhrat Ali τ narrates that (one day) Rasulullaah ε said to me, “You have a similarity to Hadhrat Isa υ, the Jews hated him so much that they accused his mother (of adultery) and the Christians loved him so much that they put him on a pedestal not proven for him (i.e. they made him a deity).”

After narrating this Hadith, Hadhrat Ali τ said, “(I have conviction that in accordance to the Hadith, just like Hadhrat Isa υ) two groups will be destroyed regarding me. One that will love me beyond the limit and will say that I have characteristics I do not have and the second will be the group that hates me, will be overpowered by enmity for me and will accuse me.” *[Ahmad]*

mmm

The incident of Ghadeerukhum

وعن البراء بن عازب وزيد بن أرقم أن رسول الله صلى الله عليه و سلم لما نزل بغدير خم أخذ بيد علي فقال : " ألستم تعلمون أني أولى بالمؤمنين من أنفسهم ؟ " قالوا : بلى قال : " ألستم تعلمون أني أولى بكل مؤمن من نفسه ؟ " قالوا : بلى قال : " اللهم من كنت مولاه فعلي مولاه اللهم وال من والاه وعاد من عاداه " . فلقيه عمر بعد ذلك فقال له : هنيئا يا ابن أبي طالب أصبحت وأمسيت مولى كل مؤمن ومؤمنة . رواه أحمد

1821. Hadhrat Baraa' bin Aazib τ and Hadhrat Zayd bin Arqam τ narrate that when Rasulullaah ε dismounted at Ghadeerukhum, then he took the hand of Hadhrat Ali τ in his hand and said, "Do you not know that I am closer and nobler to the lives of the Muslims? They all said, "Indeed we know." After this, Rasulullaah ε said, "Do you not know that I am closer to every believer than his own life?" the companions said, "Indeed we know." Then he said, "O Allaah, whoever is my friend is the friend of Ali. O Allaah, keep the person as a friend who befriends Ali and make that person an enemy who has enmity for Ali."

After this incident, whenever Hadhrat Umar met Hadhrat Ali, he would say, **"O Ibn Abi Taalib, blessings to you in the**

morning and in the evening, you be the friend of every Muslim male and female.” *[Ahmad]*

mmm

The marriage of Hadhrat Ali τ to Hadhrat Faatimah radhiyallaahu anha

وعن بريدة قال : خطب أبي بكر وعمر فاطمة فقال رسول الله صلى الله عليه و سلم : " إنها صغيرة " ثم خطبها علي فزوجها منه . رواه النسائي

1822. Hadhrat Buraydah τ narrates that Hadhrat Abu Bakr and Hadhrat Umar sent a proposal for Hadhrat Faatimah and Rasulullaah ε said she is young. Then when Hadhrat Ali sent a proposal for Hadhrat Faatimah, he wedded Hadhrat Faatimah to him. *[Nasa’i]*

mmm

A specialty of Hadhrat Ali τ

وعن ابن عباس أن رسول الله صلى الله عليه و سلم أمر بسد الأبواب إلا باب علي . رواه الترمذي وقال : هذا حديث غريب

1823. Hadhrat Ibn Abbaas τ narrates that Rasulullaah ε gave the command that all the doors (that open towards Masjid an Nabawi) should be closed except for the door of Hadhrat Ali. *[Tirmidhi]*

mmm

The rank and status of Hadhrat Ali τ

وعن علي قال : كانت لي منزلة من رسول الله صلى الله عليه و سلم لم تكن لأحد من الخلائق آتيه بأعلى سحر فأقول : السلام عليك يا نبي الله فإن تنحنح انصرفت إلى أهلي وإلا دخلت عليه . رواه النسائي

1824. Hadhrat Ali τ narrates that he had such a status in front of Rasulullaah ε that none among the creation had. I reached him on the final night (and stood at the door and requested permission) and said, "Peace be upon you, O Nabi of Allaah." If Rasulullaah ε coughed, I would return home and if he did not cough, then I would go to Rasulullaah ε (without any formality)." *[Nasa'i]*

mmm

The accepted Du'aa' of Rasulullaah ε

وعنه قال : كنت شاكيا فمر بي رسول الله صلى الله عليه و سلم وأنا أقول : اللهم إن كان أجلي قد حضر فأرحني وإن كان متأخرا فارفعني وإن كان بلاء فصبرني . فقال رسول الله صلى الله عليه و سلم : " كيف قلت ؟ " فأعاد عليه ما قال فضربه برجله وقال : " اللهم عافه - أو اشفه - " شك الراوي قال : فما اشتكيت وجعي بعد . رواه الترمذي وقال : هذا حديث حسن صحيح

1825. Hadhrat Ali τ narrates that (once) became very ill and Rasulullaah ε passed by me when I was making the Du'aa', "O Allaah, if the time of my death has come, then grant me peace and if the time has not come, then grant me relief and health, and if this sickness is a test, then grant me the ability to be patient and tolerant (so that I do not make impatience and restlessness apparent)." Rasulullaah ε said, "How are you making Du'aa'?" I repeated the words of the Du'aa'. He pushed me using his foot and then made the Du'aa', "O Allaah, grant him 'Aafiyat (safety and peace)."

Or he said, "Grant him cure." Hadhrat Ali τ says that after this Du'aa' of Rasulullaah ε that sickness never afflicted me. *[Tirmidhi]*

mmm

The virtue and status of the Asharah Mubash-sharah

Note:

These are the ten companions who were given glad tidings of Jannah by Rasulullaah ε all at once. They are, Hadhrat Abu Bakr τ, Hadhrat Umar τ, Hadhrat Uthmaan τ, Hadhrat Ali τ, Hadhrat Talha bin Ubaydullaah τ, Hadhrat Zubayr bin Awwaam τ, Hadhrat Abdur Rahmaan bin Auf τ, Hadhrat Sa'd bin Abi Waqqaas τ, Hadhrat Sa'eed bin Zayd τ, and Hadhrat Abu Ubaydah bin Jarraah τ.

The bequest of Hadhrat Umar τ

عن عمر رضي الله عنه قال : ما أحد أحق بهذا الأمر من هؤلاء النفر الذين توفي رسول الله صلى الله عليه و سلم وهو عنهم راض فسمى عليا وعثمان والزبير وطلحة وسعدا وعبد الرحمن . رواه البخاري

1826. Hadhrat Umar τ narrates that he said, "There is none worthy of this position, i.e. khilaafat, other than those whom Rasulullaah ε left this world pleased with them." Then Hadhrat Umar τ took the names of Hadhrat Ali τ, Hadhrat Uthmaan τ , Hadhrat Zubayr τ, Hadhrat Talha τ, Hadhrat Sa'd τ and Hadhrat Abdur Rahmaan τ.

[Bukhari]

The self sacrifice of Hadhrat Talha τ

وعن قيس بن حازم قال : رأيت يد طلحة شلاء وقى بها النبي صلى الله عليه و سلم يوم أحد . رواه البخاري

1827. Hadhrat Qays bin Abi Haazim says that I sw the hand of Hadhrat Talha that was totally useless and paralysed. He used that hand on the day of the battle of Uhud to save Rasulullaah ε. *[Bukhari]*

mmm

The Hawaari of Rasulullaah ε

وعن جابر قال : قال النبي صلى الله عليه و سلم : " من يأتيني بخبر القوم يوم الأحزاب ؟ " قال الزبير : أنا فقال النبي صلى الله عليه و سلم : " إن لكل نبي حواريا وحواري الزبير " متفق عليه

1828. Hadhrat Jaabir τ narrates that on the occasion of the battle of Ahzaab, Rasulullaah ε said, "Who will bring information of the people to me?" Zubayr said, "I shall bring." Then Rasulullaah ε said, "There is Hawaari (a special friend and companion) for every Nabi and my Hawaari is Zubayr." *[Bukhari, Muslim]*

mmm

The rank and status of Hadhrat Zubayr τ

وعن الزبير قال : قال رسول الله صلى الله عليه و سلم : " من يأتي بني قريظة فيأتيني بخبرهم ؟ " فانطلقت فلما رجعت جمع لي رسول الله صلى الله عليه و سلم أبويه فقال : " فداك أبي وأمي " . متفق عليه

1829. Hadhrat Zubayr τ narrates that Rasulullaah ε said, “Who will go to Banu Qurayzah and gather information regarding them and bring it to me.” Subsequently, I went and when I got information and returned then Rasulullaah ε put his parents together for me and said, “May my mother and father be sacrificed for you.” *[Bukhari, Muslim]*

mmm

The virtues of Hadhrat Sa’d τ

وعن علي قال : ما سمعت النبي صلى الله عليه و سلم جمع أبويه لأحد إلا لسعد بن مالك فإني سمعته يقول يوم أحد : " يا سعد ارم فداك أبي وأمي " . متفق عليه

1830. Hadhrat Ali τ narrates that he did not hear Rasulullaah ε putting his parents together for anyone except Sa’d bin Maalik. Subsequently, on the day of the battle of Uhud (when Hadhrat Sa’d was firing arrows and pushing the enemy back) I heard Rasulullaah ε saying, “Sa’d, fire arrows, my mother and father be sacrificed upon you.” *[Bukhari, Muslim]*

mmm

وعن سعد بن أبي وقاص قال : إني لأول العرب رمى بسهم في سبيل الله . متفق عليه

1831. Hadhrat Sa’d bin Abi Waqqaas τ narrates that I am the first Arab Muslim that fired an arrow in the path of Allaah. *[Bukhari, Muslim]*

mmm

وعن عائشة قالت : سهر رسول الله صلى الله عليه و سلم مقدمه المدينة ليلة فقال : " ليت رجلا صالحا يحرسني " إذ سمعنا صوت سلاح فقال : " من هذا ؟ " قال : أنا سعد قال : " ما جاء بك ؟ " قال : وقع في نفسي خوف على رسول الله صلى الله عليه و سلم فجئت أحرسه فدعا له رسول الله صلى الله عليه و سلم ثم نام . متفق عليه

1832. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah ε returned to Madinah (from a battle) and did not sleep at night (on account of the danger of the enemy). He then said, "If only a pious person could guard me." He said this and we suddenly heard the sounds of weapons. He asked, "Who is it?" he got the reply, "I am Sa'd." Rasulullaah ε asked, "How have you come here?" Sa'd said, "I had fear in my heart regarding Rasulullaah ε (that the enemy should not harm him). Therefore, I came here to guard him." Rasulullaah ε made Du'aa' for him and slept (in peace)." *[Bukhari, Muslim]*

mmm

The trustworthy of this Ummah

وعن أنس قال : قال رسول الله صلى الله عليه و سلم : " لكل أمة أمين وأمين هذه الأمة أبو عبيدة بن الجراح . متفق عليه

1833. Hadhrat Anas τ narrates that Rasulullaah ε said, "There is a trustworthy one for every Ummah (that does not misappropriate regarding the rights of the servants of Allaah and regarding themselves) and the trustworthy one of this Ummah is Abu Ubaydah bin Jarraah." *[Bukhari, Muslim]*

mmm

The one deserving of Khilaafat

وعن ابن أبي مليكة قال : سمعت عائشة وسئلت : من كان رسول الله صلى الله عليه و سلم مستخلفا لو استخلفه ؟ قالت : أبو بكر . فقيل : ثم من بعد أبي بكر ؟ قالت : عمر . قيل : من بعد عمر ؟ قالت : أبو عبيدة بن الجراح . رواه مسلم

1834. Hadhrat Ibn Abi Mulayka says that he heard from Hadhrat Ayesha radhiyallaahu anha when it was asked of her that (assume) if Rasulullaah ε had to clearly nominate someone for the khilafat, then upon whom would his gaze have fallen? Hadhrat Ayesha radhiyallaahu anha replied, "Upon Hadhrat Abu Bakr." Then it was asked of her, "Who would be named after Hadhrat Abu Bakr?" Hadhrat Ayshea radhiyallaahu anha replied, "Hadhrat Umar." Then she was asked, 'Who would be nominated after Umar?" Hadhrat Ayesha radhiyallaahu anha replied, "Hadhrat Abu Ubaydah bin Jarraah." *[Muslim]*

mmm

A Nabi, A Siddeeq and five martyrs

وعن أبي هريرة أن رسول الله صلى الله عليه و سلم كان على حراء هو وأبو بكر وعمر وعثمان وعلي وطلحة والزبير فتحركت الصخرة فقال رسول الله صلى الله عليه و سلم : " اهدأ فما عليك إلا نبي أو صديق أو شهيد " . وزاد بعضهم : وسعد بن أبي وقاص ولم يذكر عليا . رواه مسلم

1835. Hadhrat Abu Hurayrah τ narrates that (one day) Rasulullaah ε, Hadhrat Abu Bakr τ, Hadhrat Umar τ, Hadhrat Uthmaan τ, Hadhrat Ali τ, Hadhrat Talha τ and Hadhrat Zubayr τ were standing on Mount Hira when a rock began moving. Rasulullaah ε said, "Stop, none is standing upon you except a Nabi, or Siddeeq or martyr and some narrators have added Sa'd bin Abi Waqqaas τ and did not mention Ali τ." *[Muslim]*

mmm

Asharah Mubash-sharah

عن عبد الرحمن بن عوف أن النبي صلى الله عليه و سلم قال : " أبو بكر في الجنة وعمر في الجنة وعثمان في الجنة وعلي في الجنة وطلحة في الجنة والزبير في الجنة وعبد الرحمن بن عوف في الجنة وسعد بن أبي وقاص في الجنة وسعيد بن زيد في الجنة وأبو عبيدة بن الجراح في الجنة " . رواه الترمذي

1836. Hadhrat Abdur Rahmaan bin Auf τ narrates that Rasulullaah ε said, "Abu Bakr is in Jannah, Umar is in Jannah, Uthmaan is in Jannah, Ali is in Jannah, Talha is in

Jannah, Zubayr is in Jannah, Abdur Rahmaan bin Auf is in Jannah, Sa’d bin Abi Waqqaas is in Jannah, Sa’eed bin Zayd is in Jannah, and Abu Ubayddah bin Jarraah is in Jannah.”

[Tirmidhi]

mmm

The special perfections of a few Sahabah

وعن أنس أن النبي صلى الله عليه و سلم قال : " أرحم أمتي بأمتي أبو بكر وأشدهم في أمر الله عمر وأصدقهم حياء عثمان وأفرضهم زيد بن ثابت وأقرؤهم أبي بن كعب وأعلمهم بالحلال والحرام معاذ بن جبل ولكل أمة أمين وأمين هذه الأمة أبو عبيدة بن الجراح " رواه أحمد والترمذي وقال : هذا حديث حسن صحيح

وروى معمر عن قتادة مرسلا وفيه : " وأقضاهم علي "

1837. Hadhrat Anas τ narrates from Rasulullaah ε that he said, “From my Ummah, the most beneficent regarding the people of my Ummah is Abu Bakr, and from the people of my Ummah, the most firm in the matters of the Deen of Allaah is Umar, and from the people of my Ummah, the person that has the most true modesty is Uthmaan and the person who is best at the science of succession is Zayd bin Thaabit and the person who recites the Qur’aan the best in

my Ummah is Ubayy bin Ka'b and the person who knows issues of Halaal and Haraam the best in my Ummah is Mu'aadh bin Jabal and every Ummah has a trustworthy person and the trustworthy person of this Ummah is Abu Ubaydah bin Jarraah." *[Ahmad, Tirmidhi]*

In a Mursal narration, narrated by Ma'mar from Hadhrat Qatadah, "The person who is best in judgement in my Ummah is Ali."

mmm

Glad tidings of Jannah for Hadhrat Talha τ

وعن الزبير قال : كان على النبي صلى الله عليه و سلم يوم أحد درعان فنهض إلى الصخرة فلم يستطع فقعد طلحة تحته حتى استوى على الصخرة فسمعت رسول الله صلى الله عليه و سلم يقول : " أوجب طلحة " . رواه الترمذي

1838. Hadhrat Zubayr τ narrates that on the day of the battle of Uhud, there were two sets of armour on the body of Rasulullaah ε. He wanted to climb a rock but he was not successful in climbing (due to the weight of the two sets of armour). Hadhrat Talha sat under him so that Rasulullaah ε could climb him and reach the rock. I then heard Rasulullaah ε saying, "Talha has made Jannah compulsory." *[Tirmidhi]*

mmm

A walking martyr

وعن جابر قال : نظر رسول الله صلى الله عليه و سلم إلى طلحة بن عبيد الله قال : " من أحب أن ينظر إلى رجل يمشي على وجه الأرض وقد قضى نحبه فلينظر

إلى هذا " . وفي رواية : " من سره أن ينظر إلى شهيد يمشي على وجه الأرض فلينظر إلى طلحة بن عبيد الله " رواه الترمذي

1839. Hadhrat Jaabir τ narrates that (one day) Rasulullaah ε looked at Talha bin Ubaydullaah and said, "He wishes to see a person walking on the earth while dead, he should look at this person (Talha)."

One narration states that Rasulullaah ε said, "He who wishes to look at a martyr walking on earth should look at Talha bin Ubaydullaah." *[Tirmidhi]*

The neighbour in Jannah of Rasulullaah ε

وعن علي رضي الله عنه قال : سمعت أذني من في رسول الله صلى الله عليه و سلم يقول : " طلحة والزبير جاراي في الجنة " . رواه الترمذي وقال : هذا حديث غريب

1840. Hadhrat Ali τ narrates that my ears heard Rasulullaah ε saying, "Talha and Zubayr are my neighbours in Jannah." *[Tirmidhi]*

mmm

The perfections of Hadhrat Sa'd τ

وعن سعد بن أبي وقاص أن رسول الله صلى الله عليه و سلم قال يومئذ يعني يوم أحد : " اللهم اشدد رميته وأجب دعوته " . رواه في " شرح السنة "

1841. Hadhrat Sa'd bin Abi Waqqaas τ narrates that Rasulullaah ε made Du'aa' one that day, i.e. the day of the battle of Uhud, "O Allaah, strengthen his volleying of arrows and accept his Du'aa'." *[Baghawi]*

mmm

وعنه أن رسول الله صلى الله عليه و سلم قال : " اللهم استجب لسعد إذا دعاك " . رواه الترمذي

1842. Hadhrat Sa'd bin Abi Waqqaas τ narrates that Rasulullaah ε made Du'aa' for me, "O Allaah, when Sa'd makes Du'a, then accept it." *[Tirmidhi]*

mmm

وعن علي رضي الله عنه قال : ما جمع رسول الله صلى الله عليه و سلم أباه وأمه إلا لسعد قال له يوم أحد : " ارم فداك أبي وأمي " وقال له : " ارم أيها الغلام الحزور " . رواه الترمذي

1843. Hadhrat Ali τ narrates that Rasulullaah ε did not put together his parents for anyone other than Sa'd. Subsequently, in the battle of Uhud he addressed him saying, "Fire arrows, my father and father be sacrificed for you." He also said, "Fire arrows, o young man." *[Tirmidhi]*

mmm

وعن جابر قال : أقبل سعد فقال النبي صلى الله عليه و سلم : " هذا خالي فليرني امرؤ خاله " . رواه الترمذي وقال : كان سعد من بني زهرة وكانت أم النبي صلى الله عليه و سلم من بني زهرة فلذلك قال النبي صلى الله عليه و سلم : " هذا خالي " . وفي " المصابيح " : " فليكرمن " بدل " فليرني "

1844. Hadhrat Jaabir τ narrates that (one day) Sa'd bin Abi Waqqaas came so Rasulullaah ε said, "This is my maternal uncle, if anyone has such a maternal uncle, then he should show me."

This narration has been recorded by Tirmidhi and he said that Hadhrat Sa'd was from Banu Zuhra and the mother of Rasulullaah ε was from Banu Zuhra. That is why Rasulullaah ε said that he is my maternal uncle.

mmm

The characteristics of Hadhrat Sa'd τ

عن قيس بن حازم قال : سمعت سعد بن أبي وقاص يقول : إني لأول رجل من العرب رمى بسهم في سبيل الله ورأيتنا نغزو مع رسول الله صلى الله عليه و سلم وما لنا طعام إلا الحبلة وورق السمر وإن كان أحدنا ليضع كما تضع الشاة ماله خلط ثم أصبحت بنو أسد تعزرني على الإسلام لقد خبت إذا وضل عملي وكانوا وشوا به إلى عمر وقالوا : لا يحسن يصلي . متفق عليه

1845. Hadhrat Qays bin Abi Haazim says that he heard Hadhrat Sa'd bin Abi Waqqaas τ saying, "Indeed I am the first Arab that fired an arrow in the path of Allaah. Also, we saw (the time) when we were engaged in jihad alongwith Rasulullaah ε and there was nothing with us to eat. Yes, we would definitely get the fruit of the cucumber and the leaves of the cucumber and we used to pass stool similar to the dung of goats, dry. Then Banu Asad taught me the laws and etiquettes of Islaam so there is no doubt that I failed and what action of mine was in vain and Banu Asad complained about

Hadhrat Sa'd to Hadhrat Umar and said that Sa'd does not perform Salaah well." *[Bukhari, Muslim]*

mmm

وعن سعد قال : رأيتني وأنا ثالث الإسلام وما أسلم أحد إلا في اليوم الذي أسلمت فيه ولقد مكثت سبعة أيام وإني لثالث الإسلام . رواه البخاري

1846. Hadhrat Sa'd τ says, "I know well regarding myself that I am the third Muslim and and no one accepted Islaam the day I did and I stayed 7 days a third of Islaam." *[Bukhari]*

mmm

The monetary self sacrifice of Hadhrat Abdur Rahmaan bin Auf τ

وعن عائشة أن رسول الله صلى الله عليه و سلم كان يقول لنسائه : " إن أمركن مما يهمني من بعدي ولن يصبر عليكن إلا الصابرون الصديقون " قالت عائشة : يعني المتصدقين ثم قالت عائشة لأبي سلمة بن عبد الرحمن سقى الله أباك من سلسبيل الجنة وكان ابن عوف قد تصدق على أمهات المؤمنين بحديقة بيعت بأربعين ألفا . رواه الترمذي

1847. Hadhrat Ayesha radhiyallaahu anha narrates that (one day) Rasulullaah ε said to his wives, "Your matter is of the type that after me, it places me into worry and for your welfare, people are waiting that are patient and truthful." Hadhrat Ayesha radhiyallaahu anha says that patient and truthful means those people that give charity and do good.

Then Hadhrat Ayesha radhiyallaahu anha said in front of Abu Salamah, the son of Abdur Rahman bin Auf, "May Allaah quench your father from Salsabeel of Jannah." And Abdur Rahman bin Auf gave a garden to the wives of Rasulullaah ε which was sold for 40000 Dinars." *[Tirmidhi]*

وعن أم سلمة قالت : سمعت رسول الله صلى الله عليه و سلم يقول لأزواجه : " إن الذي يحثو عليكن بعدي هو الصادق البار اللهم اسق عبد الرحمن بن عوف من سلسبيل الجنة " . رواه أحمد

1848. Hadhrat Umm Salamah radhiyallaahu anha narrates that she heard Rasulullaah ε saying to his spouses that after my demise, the person who spends handfuls, he will be truthful in his faith and one who shows favour. O Allaah, quench Abdur Rahman bin Auf from Salsabeel of Jannah." *[Ahmad]*

mmm

The trustworthiness of Hadhrat Abu Ubaydah τ

وعن حذيفة قال : جاء أهل نجران إلى رسول الله صلى الله عليه و سلم فقالوا : يا رسول الله ابعث إلينا رجلا أمينا . فقال : " لأبعثن إليكم رجلا أمينا حق أمين " فاستشرف لها الناس قال : فبعث أبا عبيدة بن الجراح . متفق عليه

1849. Hadhrat Hudhayfah bin Yamaan τ narrates that **the** people of Najraan came to Rasulullaah ε and said, "O Rasul of Allaah, send a person to us who is **trustworthy.**" He said, "Definitely I shall send a person to you who is very trustworthy." People began to wait for this honour. Hadhrat Hudhayfah says that Rasulullaah ε then sent **Hadhrat Abu Ubaydah bin Jarraah τ.** *[Bukhari, Muslim]*

mmm

The virtues of Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Ali τ

وعن علي قال : قيل لرسول الله : من نؤمر بعدك ؟ قال : " إن تؤمروا أبا بكر تجدوه أمينا زاهدا في الدنيا راغبا في الآخرة وإن تؤمروا عمر تجدوه قويا أمينا لا يخاف في الله لومة لائم وإن تؤمروا عليا - ولا أراكم فاعلين - تجدوه هاديا مهديا يأخذ بكم الطريق المستقيم " . رواه أحمد

1850. Hadhrat Ali τ narrates that someone asked, "O Rasul of Allaah, who should we make the leader after you?" Rasulullaah ε said, "If you make Abu Bakr the leader after me, then you will find him trustworthy, abstinent from the world and desirous of the Aakhirat. If you appoint Umar the leader you will find him very firm, trustworthy and one who does not fear the rebuke of the rebukers and if you appoint Ali the leader, when my thought is that you will appoint him the leader, then you will find him someone who shows the straight path and guided, you will place you on the straight path." *[Ahmad]*

mmm

The virtues of the four khulafaa'

وعنه قال : قال رسول الله صلى الله عليه و سلم : " رحم الله أبا بكر زوجني ابنته وحملني إلى دار الهجرة وصحبني في الغار وأعتق بلالا من ماله . رحم الله عمر يقول الحق وإن كان مرا تركه الحق وما له من صديق . رحم الله عثمان تستحييه الملائكة رحم الله عليا اللهم أدر الحق معه حيث دار " رواه الترمذي وقال : هذا حديث غريب

1851. Hadhrat Ali τ narrates that Rasulullaah ε said, "May Allaah send His mercies upon Abu Bakr, he gave his daughter in marriage to me and he mounted me on his camel and brought me to Darl ul Hijrah (i.e. Madinah), he stayed with me in the cave of Thaur and he freed Bilaal with his wealth. May Allaah have mercy upon Umar, he speaks the truth even if it is bitter and the truth has made him independent. May Allaah have mercy upon Uthman, the angels also have shame for him and may Allaah send His mercies upon Ali, O Allaah, turn the truth with Ali wherever he turns." *[Tirmidhi]*

mmm

The virtues and status of the household of Rasulullaah ε

Four people are also part of the household

عن سعد بن أبي وقاص قال : لما نزلت هذه الآية [ندع أبناءنا وأبناءكم] دعا رسول الله صلى الله عليه و سلم عليا وفاطمة وحسنا وحسينا فقال : " اللهم هؤلاء أهل بيتي " رواه مسلم

1852. Hadhrat Sa'd bin Abi Waqqaas τ narrates that when this verse was revealed, 'say, come, we call our sons and your sons' then Rasulullaah ε called Hadhrat Ali, Hadhrat Faatimah, Hadhrat Hasan and Hadhrat Husayn and said, "Allaah, these are the people of my household."

[Muslim]

mmm

وعن عائشة قالت : خرج النبي صلى الله عليه و سلم غداة وعليه مرط مرحل من شعر أسود فجاء الحسن بن علي فأدخله ثم جاء الحسين فدخل معه ثم جاءت فاطمة فأدخلها ثم جاء علي فأدخله ثم قال : [إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا] رواه مسلم

1853. Hadhrat Ayesha radhiyallaahu anha narrates that one morning Rasulullaah ε came out. There was a shawl made of balck hair covering his body upon which were the pictures of palanquins (of camels). In this time, Hadhrat Hasan bin Ali came and he took him inside the shawl. Then Hadhrat Husayn came and he also took Hadhrat Husayn inside the shawl. Then Hadhrat Faatimah came and he took her inside the shawl, then Hadhrat Ali came and he took him into the shawl an dthen recited the verse, ‘O people of the household, Allaah I wants save you from filth and to keep you pure.’ *[Muslim]*

mmm

The virtue of Hadhrat Ibraaheem τ

وعن البراء قال : لما توفي إبراهيم قال رسول الله صلى الله عليه و سلم : " إن له مرضعا في الجنة " رواه البخاري

1854. Hadhrat Baraa’ bin Aazib τ narrates that when Ibraaheem τ passed away Rasulullaah ε said, “There is a wet nurse for Ibraaheem in Jannah.” *[Bukhari]*

mmm

The whispering of Rasulullaah ε to Hadhrat Faatimah radhiyallaahu anha

وعن عائشة : قالت : كنا - أزواج النبي صلى الله عليه و سلم - عنده . فأقبلت فاطمة ما تخفى مشيتها من مشية رسول الله صلى الله عليه و سلم فلما رآها قال : " مرحبا بابنتي " ثم أجلسها ثم سارها فبكت بكاء شديدا فلما رأى حزنها سارها الثانية فإذا هي تضحك فلما قام رسول الله صلى الله عليه و سلم سألتها عما سارك

؟ قالت : ما كنت لأفشي على رسول الله صلى الله عليه و سلم سره فلما توفي قلت : عزمت عليك بما لي عليك من الحق لما أخبرتني . قالت : أما الآن فنعم أما حين سار بي في الأمر الأول فإنه أخبرني : " أن جبريل كان يعارضه بالقرآن كل سنة مرة وإنه قد عارضني به العام مرتين ولا أرى الأجل إلا قد اقترب فاتقي الله واصبري فإني نعم السلف أنا لك " فلما رأى جزعي سارني الثانية قال : " يا فاطمة ألا ترضين أن تكوني سيدة نساء أهل الجنة أو نساء المؤمنين ؟ "
وفي رواية : فسارني فأخبرني أنه يقبض في وجعه فبكيت ثم سارني فأخبرني أني أول أهل بيته أتبعه فضحكت . متفق عليه

1855. Hadhrat Ayesha radhiyallaahu anha narrates that we, the wives of Rasulullaah ε, were sitting with him when Hadhrat Faatimah came. **Her gait was not different from that of Rasulullaah ε.** Anyway, when Rasulullaah ε saw Hadhrat Faatimah coming, he said, “Welcome, my daughter.” He then seated her at his side and whispered to her so Hadhrat Faatimah began to cry. He saw that Hadhrat Faatimah was grieved so her whispered to her again and Hadhrat Faatimah laughed.

Then when Rasulullaah ε got up and went away I asked Hadhrat Faatimah, “What did Rasulullaah ε whisper to you?” Hadhrat Faatimah replied, “I shall not open the secret of Rasulullaah ε.” I remained silent at the time but when Rasulullaah ε passed away, I said to Hadhrat Faatimah, “I take an oath regarding my right upon you and say that tell me about that whispering which Rasulullaah ε mentioned to you that day.” Hadhrat Faatimah said, **“Yes, now I can tell you that the first time that Rasulullaah ε whispered to me, so he said to me that Jibreel would revise the entire Qur’aan with me once a year but this year (in Ramadhaan) he revised twice with me.** I have taken the meaning of this to be that the time of my demise is close. So I make a bequest to you that you should fear Allaah and be patient.

Undoubtedly, I am the best provision sent forth for you. I began to cry. Then when he saw my impatience he whispered a second time to me and said, “O Faatimah, are you happy that from the women of Jannah or he said that you will be the leader of the believing women?”

One narration has the words of Hadhrat Faatimah as that when he whispered the first time to me, he said that he will pass away in this illness so began to cry. Then he whispered to me and told me that I shall be the first of his household who will go to meet him, so I laughed. *[Bukhari, Muslim]*

mmm

The virtue of Hadhrat Faatimah radhiyallaahu anha

وعن المسور بن مخرمة أن رسول الله صلى الله عليه و سلم قال : " فاطمة بضعة مني فمن أغضبها أغضبني " وفي رواية : " يريبني ما أرابها ويؤذيني ما آذاها " . متفق عليه

1856. Hadhrat Miswar bin Makhramah τ narrates that Rasulullaah ε said, “Faatimah is a piece of my flesh, he who has displeased Faatimah has displeased me.”

The words of one narration state, “That which puts Faatimah into difficulty, puts me into difficulty and that which causes hurt to Faatimah, causes hurt to me.” *[Bukhari, Muslim]*

mmm

A very important bequest of Rasulullaah ε

وعن زيد بن ارقم قال : قام رسول الله صلى الله عليه و سلم يوما فينا خطيبا بماء يدعى : خما بين مكة والمدينة فحمد الله وأثنى عليه ووعظ وذكر ثم قال : " أما بعد ألا أيها الناس فإنما أنا بشر يوشك أن يأتيني رسول ربي فأجيب وأنا تارك فيكم الثقلين : أولهما كتاب الله فيه الهدى والنور فخذوا بكتاب الله واستمسكوا به " فحث على كتاب الله ورغب فيه ثم قال : " وأهل بيتي أذكركم الله في أهل بيتي أذكركم الله في أهل بيتي " وفي رواية : " كتاب الله عز و جل هو حبل الله من اتبعه كان على الهدى ومن تركه كان على الضلالة " . رواه مسلم

1857. Hadhrat Zayd bin Arqam τ narrates that one day Rasulullaah ε stood before us to lecture at a place between Makkah and Madinah, a watering place called Khum. He first praised Allaah, he then advised the people and reminded them of reward and punishment and made them aware of negligence and shortcomings, then he said, **"O people, be well aware, I am a human being.** The time is close when the messenger of my Rabb will come (the angel of death) and I shall accept the command of my Rabb and I leave two great things among you and go, one is the book of Allaah in which there is guidance and light. So hold firm to the book of Allaah."

In summary, he exhorted the people to hold firm to the book of Allaah and encouraged them to it and said, "and the people of my household. I remind you of the punishment of Allaah will can come on account of shortcoming in the rights of the people of my household. I remind you of the punishment of Allaah will can come on account of shortcoming in the rights of the people of my household."

The words of one narration state, "The book of Allaah is the rope of Allaah. He who follows the book of Allaah he will be on the straight path and he who leaves it will be deviated."

[Muslim]

mmm

The title of Hadhrat Ja’far τ

وعن ابن عمر أنه كان إذا سلم على ابن جعفر قال : السلام عليك يا ابن ذي الجناحين . رواه البخاري

1858. Hadhrat Ibn Umar τ narrates that when he would greet the son of **Hadhrat Ja’far bin Abi Taalib**, Abdullaah, he would say, “O the son of the one of **two wings,** may peace be upon you.” *[Bukhari]*

mmm

The love of Rasulullaah ε for Hadhrat Hasan τ

وعن البراء قال : رأيت النبي صلى الله عليه و سلم والحسن بن علي على عاتقه يقول: " اللهم إني أحبه فأحبه " متفق عليه

1859. Hadhrat Baraa’ bin Aazib τ narrates that I saw Rasulullaah ε one day in the condition that Hadhrat Hasan bin Ali was seated on his shoulders and he was saying, “O Allaah, I love him alot, You also love him.” *[Bukhari, Muslim]*

mmm

وعن أبي هريرة قال : خرجت مع رسول الله صلى الله عليه و سلم في طائفة من النهار حتى أتى خباء فاطمة فقال : " أثم لكع ؟ أثم لكع ؟ " يعني حسنا فلم يلبث أن جاء يسعى حتى اعتنق كل واحد منهما صاحبه فقال رسول الله صلى الله عليه و سلم : " اللهم إني أحبه فأحبه وأحب من يحبه " . متفق عليه

1860. Hadhrat Abu Hurayrah τ narrates that I came out with Rasulullaah ε in a part of the day. When he reached the house of Faatimah, he asked, **“Is Munna here?** Is Munna

here? i.e. is Hasan here?" a few moments passed when **Hadhrat Hasan** came running. Then Hadhrat Hasan hugged Rasulullaah ε and Rasulullaah ε hugged Hadhrat Hasan. Then Rasulullaah ε said, "O Allaah, I love him a lot, You also love him and love the one who loves him."

[Bukhari, Muslim]

mmm

وعن أبي بكرة قال : رأيت رسول الله صلى الله عليه و سلم على المنبر والحسن بن علي إلى جنبه وهو يقبل على الناس مرة وعليه أخرى ويقول : " إن ابني هذا سيد ولعل الله أن يصلح به بين فئتين عظيمتين من المسلمين " . رواه البخاري

1861. Hadhrat Abu Bakra τ narrates that (one day) he saw Rasulullaah ε delivering a sermon on the pulpit when Hadhrat Hasan bin Ali was at his side. He sometimes looked at the people and sometimes he looked towards **Hadhrat Hasan bin Ali and said, "This son of mine is a leader and it is hoped that through him, Allaah I will cause peace between two large groups of Muslims."** *[Bukhari]*

mmm

The two flowers of Rasulullaah ε

وعن عبد الرحمن بن أبي نعم قال : سمعت عبد الله بن عمر وسأله رجل عن المحرم قال شعبة أحسبه يقتل الذباب ؟ قال : أهل العراق يسألوني عن الذباب وقد قتلوا ابن بنت رسول الله صلى الله عليه و سلم وقال رسول الله صلى الله عليه و سلم : " هما ريحاني من الدنيا " . رواه البخاري

1862. Hadhrat Abdur Rahman bin Abi Nu'm says, "I heard from Hadhrat Abdullaah bin Umar that when some of

the people of Iraq asked him about Muhrim, Hadhrat Shu'bah says that I think that the questioner asked that if a Muhrim kills a fly, then what recompense must he give? Hadhrat Ibn Umar said, "Iraq, i.e. the people of Kufa ask me about the Shar'i ruling about killing a fly whereas they killed the son of the daughter of **Rasulullaah ε about whom Rasulullaah ε said that these two (Hasan and Husayn) are the two flowers of my world."** ***[Bukhari]***

The similarity in features with Rasulullaah ε of Hasanayn

وعن أنس قال : لم يكن أحد أشبه بالنبي صلى الله عليه و سلم من الحسن بن علي وقال في الحسن أيضا : كان أشبههم برسول الله صلى الله عليه و سلم . رواه البخاري

1863. Hadhrat Anas τ narrates that there was no one else that was so similar to Rasulullaah ε other than Hadhrat Hasan bin Ali. Also, Hadhrat Anas τ also mentioned regarding **Hadhrat Husayn that he was also very similar to Rasulullaah ε.** *[Bukhari]*

mmm

The Du'aa' of Rasulullaah ε for Hadhrat Ibn Abbaas τ

وعن ابن عباس قال : ضمني النبي صلى الله عليه و سلم إلى صدره فقال : " اللهم علمه الحكمة " وفي رواية : " علمه الكتاب " . رواه البخاري

1864. Hadhrat Ibn Abbaas τ narrates that Rasulullaah ε hugged me to his chest and said, "O Allaah, grant him wisdom." One narration states, "O Allaah, grant him the knowledge of the book of Allaah." *[Bukhari]*

mmm

وعنه قال : إن النبي صلى الله عليه و سلم دخل الخلاء فوضعت له وضوءا فلما خرج قال : " من وضع هذا ؟ " فأخبر فقال : " اللهم فقهه في الدين " . متفق عليه

1865. Hadhrat Ibn Abbaas τ narrates that Rasulullaah ε entered the toilet and I placed the water of Wudhoo’ for him. When he came out he said, “Who placed this water?” he was told (that Ibn Abbaas placed it) so he said, “O Allaah, grant him the understanding of Deen.” *[Bukahri, Muslim]*

mmm

The Du’aa’ of Rasulullaah ε for Usamah τ and Hasan τ

وعن أسامة بن زيد عن النبي صلى الله عليه و سلم أنه كان يأخذه والحسن فيقول : " اللهم أحبهما فإني أحبهما " وفي رواية : قال : كان رسول الله صلى الله عليه و سلم يأخذني فيقعدني على فخذه ويقعد الحسن بن علي على فخذه الأخرى ثم يضمهما ثم يقول : " اللهم ارحمهما فإني أرحمهما " . رواه البخاري

1866. Hadhrat Usamah bin Zayd τ narrates that Rasulullaah ε held Hadhrat Usamah and Hadhrat Hasan and said, “O Allaah, love them, I love them as well.” One narration states that Hadhrat Usamah said, “Rasulullaah ε caught me and seated me on his thigh and he seated Hadhrat Hasan bin Ali on the other thigh, then he joined us and said, “O Allaah, have mercy on these two because I am also merciful to them.” *[Bukhari]*

mmm

The virtues of Usamah τ and Zayd bin Haaritha τ

وعن عبد الله بن عمر أن رسول الله صلى الله عليه و سلم بعث بعثا وأمر عليهم أسامة بن زيد فطعن بعض الناس في إمارته فقال رسول الله صلى الله عليه و سلم : " إن كنتم تطعنون في إمارته فقد كنتم تطعنون في إمارة أبيه من قبل وأيم الله إن كان لخليقا للإمارة وإن كان لمن أحب الناس إلي وإن هذا لمن أحب الناس إلي بعده " متفق عليه
وفي رواية لمسلم نحوه وفي آخره : " أوصيكم به فإنه من صالحيكم "

1867. Hadhrat Abdullaah bin Umar τ narrates that Rasulullaah ε sent an army and made the leader of it Usamah bin Zayd so some people objected to his leadership. Rasulullaah ε said, "If you object to his leadership, then you have objected to the leadership of his father before him and by Allaah, he (Zayd) was also worthy of leadership and he was the noblest and most beloved of people to me and after him he (Usamah) is also the noblest and most beloved of people to me." *[Bukhari, Muslim]*

One narration of Muslim states the addition in the end, "I make a bequest to you (that deal well with Usamah) because he is among your pious ones."

mmm

وعنه قال : إن زيد بن حارثة مولى رسول الله صلى الله عليه و سلم ما كنا ندعوه إلا زيد بن محمد حتى نزل القرآن [ادعوهم لآبائهم] متفق عليه
وذكر حديث البراء قال لعلي : " أنت مني " في " باب بلوغ الصغير وحضانته "

1868. Hadhrat Abdullaah bin Umar τ narrates that he said, “We used to call the freed slave of Rasulullaah ε - Zayd bin Haaritha – as Zayd bin Muhammad until this verse of the Qur’aan was revealed, ‘call them with the names of their fathers.’ *[Bukhari, Muslim]*

mmm

Bequest to hold firm to the book of Allaah and the people of the household

عن جابر قال : رأيت رسول الله صلى الله عليه و سلم في حجته يوم عرفة وهو على ناقته القصواء يخطب فسمعته يقول : " يا أيها الناس إني تركت فيكم ما إن أخذتم به لن تضلوا : كتاب الله وعترتي أهل بيتي " . رواه الترمذي

1869. Hadhrat Jaabir τ narrates that he said, “I saw Rasulullaah ε that on the occasion of Hajj, on the day of Arafah, he was delivering a sermon while mounted on his camel Qaswa. **I heard him say, “People, I am leaving that among you and going that if you hold firm to it, then you will never go astray, i.e. the book of Allaah and my progeny, i.e. my household.”** *[Tirmidhi]*

mmm

وعن زيد بن أرقم قال : قال رسول الله صلى الله عليه و سلم : " إني تارك فيكم ما إن تمسكتم به لن تضلوا بعدي أحدهما أعظم من الآخر : كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي ولن يتفرقا حتى يردا علي الحوض فانظروا كيف تخلفوني فيهما " . رواه الترمذي

1870. Hadhrat Zayd bin Arqam τ narrates that Rasulullaah ε said, “I am leaving two things and going; as long as you hold firm to them, you will not be deviated. One of them is greater than the other. One (the greater) is the book of Allaah and a rope hanging from the sky to the earth and my progeny, i.e. my ousehold. These two will not

separate until they come to me at the pond of Kauthar. So think how you will deal with them after me." *[Tirmidhi]*

mmm

The result of having enmity for the people of the household

وعنه أن رسول الله صلى الله عليه و سلم قال لعلي وفاطمة والحسن والحسين : " أنا حرب لمن حاربهم وسلم لمن سالمهم " . رواه الترمذي

1871. Hadhrat Zayd bin Arqam τ narrates that Rasulullaah ε said regarding Hadhrat Ali τ, Hadhrat Faatimah radhiyallaahu anha, Hadhrat Hasan τ and Hadhrat Husayn τ, "He who fights them and he who makes peace with them, I make peace with him." *[Tirmidhi]*

mmm

The virtue of Hadhrat Ali τ and Hadhrat Faatimah radhiyallaahu anha

وعن جميع بن عمير قال : دخلت مع عمتي على عائشة فسألت : أي الناس كان أحب إلى رسول الله صلى الله عليه و سلم ؟ قالت : فاطمة . فقيل : من الرجال ؟ قالت : زوجها إن كان ما علمت صواما قواما . رواه الترمذي

1872. Hadhrat Jumay' bin Umayr narrates that (one day) I went with my aunt to Umm al Mu'mineen Hadhrat Ayesha radhiyallaahu anha and I asked, "Who was the most beloved to Rasulullaah ε?" Hadhrat Ayesha radhiyallaahu anha said, "Faatimah." Then I asked, "And who was the most beloved of the men?" Hadhrat Ayesha radhiyallaahu anha said, "The husband of Faatimah (Ali)." *[Tirmidhi]*

mmm

The virtue of Hadhrat Abbaas τ and his children

وعن عبد المطلب بن ربيعة أن العباس دخل على رسول الله صلى الله عليه و سلم مغضبا وأنا عنده فقال : " ما أغضبك ؟ " قال : يا رسول الله ما لنا ولقريش إذا تلاقوا بينهم تلاقوا بوجوه مبشرة وإذا لقونا لقونا بغير ذلك ؟ فغضب رسول الله صلى الله عليه و سلم حتى احمر وجهه ثم قال : " والذي نفسي بيده لا يدخل قلب رجل الإيمان حتى يحبكم لله ولرسوله " ثم قال : " يا أيها الناس من آذى عمي فقد آذاني فإنما عم الرجل صنو أبيه " رواه الترمذي . وفي " المصابيح " عن المطلب

1873. Hadhrat Abdul Muttalib bin Rabi'ah τ narrates that (one day) I was sitting with Rasulullaah ε when Hadhrat Abbaas τ became angry (i.e. someone said something that made Hadhrat Abbaas very angry and in this state of anger he came to Rasulullaah ε). Rasulullaah ε asked, "What happened that you became so angry?" Hadhrat Abbaas τ said, "O Rasul of Allaah, what is it between us and the Quraysh that when they meet each other, they are open and when they meet us, they do not meet in that way?"

Rasulullaah ε became angry until his face became red. Then he addressed Hadhrat Abbaas and said, "By the Being in Whose control is my life, Imaan will not enter the heart of a person until he does not have love for you in order to attain the pleasure of Allaah and His Rasul." He then said, "People, know that the one who has troubled my uncle, he has troubled me because the uncle of someone is like his father."

[Tirmidhi]

mmm

وعن ابن عباس قال : قال رسول الله صلى الله عليه و سلم : " العباس مني وأنا منه " رواه الترمذي

1874. Hadhrat Ibn Abbaas τ narrates that Rasulullaah ε said, "Abbaas is from me and I am from Abbaas."

[Tirmidhi]

mmm

وعنه قال : قال رسول الله صلى الله عليه و سلم للعباس : " إذا كان غداة الاثنين فأتني أنت وولدك حتى أدعو لهم بدعوة ينفعك الله بها وولدك " فغدا وغدونا معه وألبسنا كساءه ثم قال : " اللهم اغفر للعباس وولده مغفرة ظاهرة وباطنة لا تغادر ذنبا اللهم احفظه في ولده " . رواه الترمذي وزاد رزين : " واجعل الخلافة باقية في عقبه " وقال الترمذي : هذا حديث غريب

1875. Hadhrat Ibn Abbaas τ narrates that (one day) Rasulullaah ε said to my father, "On Monday morning, come with your children to me so that I can make Du'aa' for you on account of which Allaah I will benefit you and your children."

Subsequently, (when Monday came, then) in the morning, Hadhrat Abbaas and all of us went to Rasulullaah ε. Rasulullaah ε placed his shawl over all of us and then made Du'aa', "O Allaah, bless Abbaas and his children with apparent and hidden forgiveness such that no sin remains. O Allaah, protect Abbaas and his children." This narration has been recorded by Tirmidhi. Razeen has the following addition, 'And keep the Khilaafat among his children."

mmm

The virtues of Hadhrat Abdullaah bin Abbaas τ

وعنه أنه رأى جبريل مرتين ودعا له رسول الله صلى الله عليه و سلم مرتين . رواه الترمذي

1876. Hadhrat Ibn Abbaas τ narrates that he saw Hadhrat Jibreel υ twice and Rasulullaah ε made Du'aa' twice for him. *[Tirmidhi]*

mmm

وعنه أنه قال : دعا لي رسول الله صلى الله عليه و سلم أن يؤتيني الله الحكمة مرتين. رواه الترمذي

1877. Hadhrat Ibn Abbaas τ narrates that Rasulullaah ε made the Du'aa' twice for me that may Allaah I grant me wisdom." *[Tirmidhi]*

mmm

The virtues of Hadhrat Ja'far τ

وعن أبي هريرة قال : كان جعفر يحب المساكين ويجلس إليهم ويحدثهم ويحدثونه وكان رسول الله صلى الله عليه و سلم يكنيه بأبي المساكين . رواه الترمذي

1878. Hadhrat Abu Hurayrah τ narrates that **Hadhrat Ja’far bin Abi Taalib** used to love the destitute. He would sit with them and would speak to them and the destitute would speak to him and **Rasulullaah ε used to call him Abul Masaakeen.”** *[Tirmidhi]*

mmm

وعنه قال : قال رسول الله صلى الله عليه و سلم : " رأيت جعفرا يطير في الجنة مع الملائكة " . رواه الترمذي وقال : هذا حديث غريب

1879. Hadhrat Abu Hurayrah τ narrates that Rasulullaah εsaid, “I saw Ja’far flying with the angels in Jannah.” *[Tirmidhi]*

mmm

The virtues of Hadhrat Hasan τ and Hadhrat Husayn τ

وعن أبي سعيد قال : قال رسول الله صلى الله عليه و سلم : " الحسن والحسين سيدا شباب أهل الجنة " . رواه الترمذي

1880. Hadhrat Abu Sa’eed τ narrates that Rasulullaah ε said, **“Hasan and Husayn are both the leaders of the youth in Jannah.”** *[Tirmidhi]*

وعن ابن عمر أن رسول الله صلى الله عليه و سلم قال : " إن الحسن والحسين هما ريحاني من الدنيا " . رواه الترمذي وقد سبق في الفصل الأول

1881. Hadhrat Ibn Umar τ narrates that Rasulullaah ε said, “Hasan and Husayn are my two flowers of this world.”
[Tirmidhi]

mmm

وعن أسامة بن زيد قال : طرقت النبي صلى الله عليه و سلم ذات ليلة في بعض الحاجة فخرج النبي صلى الله عليه و سلم وهو مشتمل على شيء ولا أدري ما هو فلما فرغت من حاجتي قلت : ما هذا الذي أنت مشتمل عليه ؟ فكشفه فإذا الحسن والحسين على وركيه . فقال : " هذان ابناي وابنا ابنتي اللهم إني أحبهما فأحبهما وأحب من يحبهما " رواه الترمذي

1882. Hadhrat Usamah bin Zayd τ narrates that I went to Rasulullaah ε for a need one night and he came out in the condition that he was folding something and I do not know what it was. When I mentioned my need I asked, "What is that which you have folded?" he opened it and I saw that Hasan and Husayn were on his hips (i.e. he took them into his lap and wrapped them in a shawl). Then he said, "These are my sons and the sons of my daughters. Allaah, I love them, so you also keep them beloved and love every person that loves them." *[Tirmidhi]*

mmm

وعن سلمى قالت : دخلت على أم سلمة وهي تبكي فقلت : ما بيكيك ؟ قالت : رأيت رسول الله صلى الله عليه و سلم - تعني في المنام - وعلى رأسه ولحيته التراب فقلت : ما لك يا رسول الله ؟ قال : " شهدت قتل الحسين آنفا " رواه الترمذي وقال : هذا حديث غريب

1883. Hadhrat Salma narrates that she went to Umm al Mu'mineen Hadhrat Umm Salamah radhiyallaahu anha and saw that she was crying. I asked, "Why are you crying?" she replied, "I saw Rasulullaah ε (in a dream) that his head and beard were dusty." I then asked, "O Rasul of Allaah, why are you dusty?" he said, "I was now in the place where Husayn was martyred (that is why I am dusty)." *[Tirmidhi]*

mmm

وعن أنس قال : سئل رسول الله صلى الله عليه و سلم : أي بيتك أحب إليك ؟ قال : " الحسن والحسين " وكان يقول لفاطمة : " ادعي لي ابني " فيشمهما ويضمهما إليه . رواه الترمذي وقال : هذا حديث غريب

1884. Hadhrat Anas τ narrates that Rasulullaah ε was asked that who is the noblest and most beloved of your household. He said, "Hasan and Husayn." And Rasulullaah ε said to Hadhrat Faatimah radhiyallaahu anha, "Call my two sons. Then he smelled them and hugged them." *[Tirmidhi]*

mmm

وعن بريدة قال : كان رسول الله صلى الله عليه و سلم يخطبنا إذ جاء الحسن والحسين عليهما قميصان أحمران يمشيان ويعثران فنزل رسول الله صلى الله عليه و سلم من المنبر فحملهما ووضعهما بين يديه ثم قال : " صدق الله [إنما أموالكم وأولادكم فتنة] نظرت إلى هذين الصبيين يمشيان ويعثران فلم أصبر حتى قطعت حديثي ورفعتهما " . رواه الترمذي وأبو داود والنسائي

1885. Hadhrat Buraydah τ narrates that (one day) Rasulullaah ε delivered a sermon before us when suddenly Hadhrat Hasan and Hadhrat Husayn came. **They were wearing red clothes and they were falling on the ground when walking.** Subsequently, Rasulullaah ε came down from the pulpit and took them into his lap, he let them sit by him and said, "Allaah spoke the truth 'indeed your wealth and your children are a trial', I saw these two children falling and coming, so I could not have patience and I stopped my talk and came down from the pulpit and took them into my lap." *[Tirmidhi, Abu Dawud, Nasa'i]*

mmm

وعن يعلى بن مرة قال : قال رسول الله صلى الله عليه و سلم : " حسين مني وأنا من حسين أحب الله من أحب حسينا حسين سبط من الأسباط " رواه الترمذي

1886. Hadhrat Ya'la bin Murra τ narrates that Rasulullaah ε said, "Husayn is from me and I am from Husayn and he who loves Husayn he has love for Allaah, he is a handsome grandson from the grandsons." *[Tirmidhi]*

mmm

وعن علي رضي الله عنه قال : الحسن أشبه رسول الله صلى الله عليه و سلم ما بين الصدر إلى الرأس والحسين أشبه النبي صلى الله عليه و سلم ما كان أسفل من ذلك . رواه الترمذي

1887. Hadhrat Ali τ narrates, "Hadhrat Hasan is very similar to Rasulullaah ε, from the chest to the head and Hadhrat Husayn τ is very similar to Rasulullaah in those limbs that are from below the chest." *[Tirmidhi]*

mmm

وعن حذيفة قال : قلت لأمي : دعيني آتي النبي صلى الله عليه و سلم فأصلي معه المغرب وأسأله أن يستغفر لي ولك فأتيت النبي صلى الله عليه و سلم فصليت معه المغرب فصلى حتى صلى العشاء ثم انفتل فتبعته فسمع صوتي فقال : " من هذا ؟ حذيفة ؟ " قلت : نعم . قال : " ما حاجتك ؟ غفر الله لك ولأمك إن هذا ملك لم ينزل الأرض قط قبل هذه الليلة استأذن ربه أن يسلم علي ويبشرني بأن فاطمة سيدة نساء أهل الجنة وأن الحسن والحسين سيدا شباب أهل الجنة " رواه الترمذي وقال : هذا حديث غريب

1888. Hadhrat Hudhayfah bin Yamaan τ narrates that (one day) I said to my mother, “Permit me today to perform the Maghrib Salaah with Rasulullaah ε. Then I shall request Rasulullaah ε to make Du’aa’ of forgiveness for me and you.” Subsequently, I came to Rasulullaah ε and performed Maghrib Salaah with him. He performed Nawaafil until he performed Isha and when he completed Salaah and went home then I also walked behind him. He heard my sound and subsequently asked, “Who is this? Is it Hudhayfah?” I replied, “Yes.” He then asked, “What do you want? May Allaah forgive you and your mother. This is an angel that did not descend before this night to earth. He took permission from his Rabb to come to earth and give me Salaam and give me the glad tidings that **Faatimah is the leader of the women of Jannah and Hasan and Husayn are the leaders of the youth in Jannah.”** *[Tirmidhi]*

mmm

وعن ابن عباس قال : كان رسول الله صلى الله عليه و سلم حاملا الحسن بن علي على عاتقه فقال رجل : نعم المركب ركبت يا غلام فقال النبي صلى الله عليه و سلم : " ونعم الراكب هو " . رواه الترمذي

1889. Hadhrat Ibn Abbaas τ narrates that (one day) Rasulullaah ε let Hadhrat Hasan bin Ali sit on his shoulders when a person said, “O fortunate one, what an excellent mount do you have?” Rasulullaah ε said, “And the rider is also good.” *[Tirmidhi]*

mmm

The virtue of Hadhrat Usamah τ

وعن عمر رضي الله عنه أنه فرض لأسامة في ثلاثة آلاف وخمسمائة وفرض لعبد الله بن عمر في ثلاثة آلاف . فقال عبد الله بن عمر لأبيه : لم فضلت أسامة علي ؟ فو الله ما سبقني إلى مشهد . قال : لأن زيدا كان أحب إلى رسول الله صلى الله عليه و سلم من أبيك وكان أسامة أحب إلى رسول الله صلى الله عليه و سلم منك فآثرت حب رسول الله صلى الله عليه و سلم على حبي . رواه الترمذي

1890. Hadhrat Umar τ narrates that he stipulated the yearly allowance of Usamah bin Zayd to be 3500 Dirhams and the allowance of his son Abdullaah at 3000 Dirhams. Upon this, Abdullaah asked his father, “Upon what basis did you give Usamah preference over me whereas by Allaah, Usamah did not precede me in any good opportunity.” Hadhrat Umar τ said, “The reason is that the father of Usamah was nobler and more beloved to Rasulullaah ε than your father and Usamah himself was more beloved to Rasulullaah ε than you. Therefore, I gave preference to the beloved of Rasulullaah ε over my beloved.” *[Tirmidhi]*

mmm

The virtue of Hadhrat Zayd τ

وعن جبلة بن حارثة قال : قدمت على رسول الله صلى الله عليه و سلم فقلت : يا رسول الله ابعث معي أخي زيدا . قال : " هو ذا فإن انطلق معك لم أمنعه " قال زيد : يا رسول الله والله لا أختار عليك أحدا . قال : فرأيت رأي أخي أفضل من رأيي . رواه الترمذي

1891. Hadhrat Jabalah bin Haaritha τ narrates that I went to Rasulullaah ε and said, "O Rasul of Allaah, send my brother Zayd with me." Rasulullaah ε said, "Zayd is present. If he wants to go with you, then I do not stop him." Zayd said, "O Rasul of Allaah, by Allaah, I do not give anyone preference over you." Jabalah says that I accepted that the view of my brother was better than my view.

[Tirmidhi]

mmm

The Du'aa' of Rasulullaah ε for Hadhrat Usamah τ

وعن أسامة بن زيد قال : لما ثقل رسول الله صلى الله عليه و سلم هبطت وهبط الناس المدينة فدخلت على رسول الله صلى الله عليه و سلم وقد أصمت فلم يتكلم فجعل رسول الله صلى الله عليه و سلم يضع علي يديه ويرفعهما فأعرف أنه يدعو لي . رواه الترمذي وقال : هذا حديث غريب

1892. Hadhrat Usamah bin Zayd τ narrates that when Rasulullaah ε became very weak, then other people returned to Madinah with me and I came to Rasulullaah ε. At that time

he was silent. Subsequently, he did not say anything. However, he would lift his hands and place them on me, then lift them. So I understood that Rasulullaah ε was making Du'aa' for me." *[Tirmidhi]*

mmm

The love of Rasulullaah ε for Hadhrat Usamah τ

وعن عائشة قالت : أراد النبي صلى الله عليه و سلم أن ينحي مخاط أسامة . قالت عائشة : دعني حتى أكون أنا الذي أفعل . قال : " يا عائشة أحبيه فإني أحبه " . رواه الترمذي

1893. Umm al Mu'mineen Hadhrat Ayesha radhiyallaahu anha narrates that (one day) Rasulullaah ε wanted to clean the dirt of the nose of Usamah so I said, "Leave it, I shall do this work." He said, "Ayesha, you love Usamah because I take him to be noble and beloved."

[Tirmidhi]

mmm

وعن أسامة قال : كنت جالسا إذ جاء علي والعباس يستأذنان فقالا لأسامة : استأذن لنا على رسول الله صلى الله عليه و سلم فقلت : يا رسول الله علي والعباس يستأذنان . فقال : " أتدري ما جاء بهما ؟ " قلت : لا . قال : " لكني أدري فأذن لهما " فدخلا فقالا : يا رسول الله جئناك نسألك أي أهلك أحب إليك ؟ قال : " فاطمة بنت محمد " فقالا : ما جئناك نسألك عن أهلك قال : " أحب أهلي إلي من قد أنعم الله عليه وأنعمت عليه : أسامة بن زيد " قالا : ثم من ؟ قال : " ثم علي بن أبي طالب " فقال العباس : يا رسول الله جعلت عمك آخرهم ؟ قال : " إن عليا سبقك بالهجرة " . رواه الترمذي
وذكر أن عم الرجل صنو أبيه في " كتاب الزكاة "

1894. Hadhrat Usamah τ narrates that (one day) he was sitting when Hadhrat Ali and Hadhrat Abbaas came. They

were seeking permission to come to Rasulullaah ε. Subsequently, they said to Usamah, “Seek permission for us to come to Rasulullaah ε.” I said, “O Rasul of Allaah, Hadhrat Ali and Hadhrat Abbaas seek permission to enter.” Rasulullaah ε asked me, **“Do you know for what objective they have come?”** I said, “I do not know.” He said, “But I know, go and call them inside.” Subsequently, both of them came inside and said, “O Rasul of Allaah, we have come to ask you that who is the most beloved to you from the members of your household.” He said, “My daughter Faatimah bint Muhammad is the noblest and most beloved.” They then said, “Our question is not related to your household, i.e. your children and spouses (but regarding the other relatives).”

He said, “From my household, the noblest and most beloved is the one favoured by Allaah and I also favoured him and he is Usamah bin Zayd.” Hadhrat Ali and Hadhrat Abbaas asked, “Then who after Usamah?” he said, “Then Ali bin Abi Taalib.” Hadhrat Abbaas said, “O Rasul of Allaah, you have placed your uncle at the end of your relatives?” Rasulullaah ε said, “Ali migrated before you.” *[Tirmidhi]*

mmm

The happy nature of Hadhrat Abu Bakr τ

عن عقبة بن الحارث قال : صلى أبو بكر العصر ثم خرج يمشي ومعه علي فرأى الحسن يلعب مع الصبيان فحمله على عاتقه . وقال : بأبي شبيه بالنبي ليس شبيها بعلي وعلي يضحك . رواه البخاري

1895. Hadhrat Uqbah bin Haarith τ narrates that Hadhrat Abu Bakr performed the Asr Salaah and came out and walked. At the time, Hadhrat Ali τ was with him. When Hadhrat Abu Bakr saw Hadhrat Hasan playing with children, then he lifted them and placed them on his shoulders and said, "May my father be sacrificed, he is similar to Rasulullaah ε and is not similar to Ali." Hadhrat Ali laughed. *[Bukhari]*

mmm

The insolence of Ibn Ziyaad

وعن أنس قال : أتي عبيد الله بن زياد برأس الحسين فجعل في طست فجعل ينكت وقال في حسنه شيئا قال أنس : فقلت : والله إنه كان أشبههم برسول الله صلى الله عليه و سلم وكان مخضوبا بالوسمة . رواه البخاري
وفي رواية الترمذي قال : كنت عند ابن زياد فجيء برأس الحسين فجعل يضرب بقضيب في أنفه ويقول : ما رأيت مثل هذا حسنا . فقلت : أما إنه كان أشبههم برسول الله صلى الله عليه و سلم . وقال : هذا حديث صحيح حسن غريب

1896. Hadhrat Anas τ narrates that when the head of Hadhrat Husayn was brought before Ubaydullaah bin Ziyaad and placed in a tray, then that wretched person began to

scratch the blessed face using a knife. He then said something about his handsomeness. Hadhrat Anas says that he said, “By Allaah, this is the noble person who is most similar to Rasulullaah ε." at the time, the blessed head of Hadhrat Husayn was dyed with Wasmah. *[Bukhari]*

The narration of Tirmidhi states that Hadhrat Anas said, “I was by Ibn Ziyaad when the head of Hadhrat Husayn was brought before him. Ibn Ziyaad scratched his face using a knife and said, “I have never seen such a handsome face.” I said that you know that this is the person who was most similar to Rasulullaah ε.

mmm

A dream and a prophesy

وعن أم الفضل بنت الحارث أنها دخلت على رسول الله صلى الله عليه و سلم فقالت : يا رسول الله إني رأيت حلما منكرا الليلة . قال : " وما هو ؟ " قالت : إنه شديد قال : " وما هو ؟ " قالت : رأيت كأن قطعة من جسدك قطعت ووضعت في حجري . فقال رسول الله صلى الله عليه و سلم : " رأيت خيرا تلد فاطمة إن شاء الله غلاما يكون في حجرك " . فولدت فاطمة الحسين فكان في حجري كما قال رسول الله صلى الله عليه و سلم . فدخلت يوما على رسول الله صلى الله عليه و سلم فوضعته في حجره ثم كانت مني التفاتة فإذا عينا رسول الله صلى الله عليه و سلم تهريقان الدموع قالت : فقلت : يا نبي الله بأبي أنت وأمي مالك ؟ قال : " أتاني جبريل عليه السلام فأخبرني أن أمتي ستقتل ابني هذا فقلت : هذا ؟ قال : نعم وأتاني بتربة من تربته حمراء

1897. Hadhrat Umm Fadl bint Haarith radhiyallaahu anha, the wife of Hadhrat Abbaas and the aunt of Rasulullaah ε narrates that she (one day) went to Rasulullaah ε and said, “O Rasul of Allaah, tonight I saw a bad dream.” Rasulullaah ε asked, “What was it?” Umm Fadl said, “The dream is very bad.” Rasulullaah ε said, “Tell me what it is.” Umm Fadl

said, “I saw that as though a part of your body was being cut and it was placed in my lap.” Rasulullaah ε said, “You have seen a very good and blessed dream. Insha Allaah, Faatimah will have a boy and the boy will be placed in your lap.”

Subsequently, a boy was born to Faatimah and just as Rasulullaah ε said, the boy was placed in my lap. Then one day I went to Rasulullaah ε and Husayn was placed in his lap and I turned away. Then I saw that Rasulullaah ε was crying. Umm Fadl says that I asked, “O Nabi of Allaah, my mother and father be sacrificed upon you, what happened to you?” he said, “Jibreel υ came to me and told me that soon my Ummah will martyr this boy.” I asked, “This boy?” he said, “Yes.” And Jibreel brought some red soil of that land (where his blood will be shed).” *[Bayhaqi]*

mmm

The martyrdom of Hadhrat Husayn and the dream of Hadhrat Ibn Abbaas τ

وعن ابن عباس قال : رأيت النبي صلى الله عليه وسل فيما يرى النائم ذات يوم بنصف النهار أشعث أغبر بيده قارورة فيها دم فقلت : بأبي أنت وأمي ما هذا ؟

قال : " هذا دم الحسين وأصحابه ولم أزل ألتقطه منذ اليوم " فأحصي ذلك الوقت فأجد قبل ذلك الوقت . رواهما البيهقي في " دلائل النبوة " وأحمد الأخير

1898. Hadhrat Ibn Abbaas τ narrates, "One afternoon I saw Rasulullaah ε in such a way like a sleeping person sees someone (in a dream) that his hair was dishevelled and dusty. There was a bottle in his hand that was filled with blood. I said, "May my mother and father be sacrificed upon you, what is this?" He said, "This is the blood of Husayn and his companions which I have kept collected from this morning until now." Hadhrat Ibn Abbaas says that I then remembered the time. Subsequently, I found that Hadhrat Husayn was martyred on that day at that time (when I saw the dream)."

[Bayhaqi]

mmm

Emphasis to love the people of the household

وعنه قال : قال رسول الله صلى الله عليه و سلم : " أحبوا الله لما يغذوكم من نعمه فأحبوني لحب الله وأحبوا أهل بيتي لحبي " . رواه الترمذي

1899. Hadhrat Ibn Abbaas τ narrates that Rasulullaah ε said, "Love Allaah on account of those bounties which He gives you to eat and love me for the sake of loving Allaah and love the people of my household for the sake of loving me." *[Tirmidhi]*

The condition of the people of the household

وعن أبي ذر أنه قال وهو آخذ بباب الكعبة : سمعت النبي صلى الله عليه و سلم يقول : " ألا إن مثل أهل بيتي فيكم مثل سفينة نوح من ركبها نجا ومن تخلف عنها هلك " . رواه أحمد

1900. Hadhrat Abu Dhar τ narrates that (one day) he caught the door of the Ka'bah and said, "I heard Rasulullaah ε saying, "Remember, the condition of the people of my household is like that of the ship of Nuh υ. Whoever boarded the ship of Nuh υ was saved and the one who did not board it was destroyed." *[Ahmad]*

mmm

Section One

The virtues and status of the spouses of Rasulullaah ε

The virtues of Hadhrat Khadijah radhiyallaahu anha

وعن علي رضي الله عنه قال : سمعت رسول الله صلى الله عليه و سلم يقول : " خير نسائها مريم بنت عمران وخير نسائها خديجة بنت خويلد " متفق عليه

1901. Hadhrat Ali τ narrates that he heard Rasulullaah ε saying, "The nation in which Maryam bint Imraan was, she was the best of their women and Khadijah bint Khuwaylid is the best woman of this Ummah." *[Bukhari, Muslim]*

mmm

وعن أبي هريرة قال : أتى جبريل النبي صلى الله عليه و سلم فقال : " يا رسول الله هذه خديجة قد أتت معها إناء فيه إدام وطعام فإذا أتتك فأقرأ عليها السلام من ربها ومني وبشرها ببيت في الجنة من قصب لا صخب فيه ولا نصب " . متفق عليه

1902. Hadhrat Abu Hurayrah τ narrates that Hadhrat Jibreel υ came to Rasulullaah ε and said, "O Rasul of Allaah, this is Khadijah coming. There is a utensil with her in which there is bread or he said food. When she reaches you, then give her Salaam from her Rabb and from me and give her glad tidings of a palace in Jannah that is made of hollow pearl and there is no noise in that palace and no tiredness and difficulty." *[Bukhari, Muslim]*

mmm

وعن عائشة قالت : ما غرت على أحد من نساء النبي صلى الله عليه و سلم ما غرت على خديجة وما رأيتها ولكن كان يكثر ذكرها وربما ذبح الشاة ثم يقطعها

أعضاء ثم يبعثها في صدائق خديجة فيقول : " إنها كانت وكانت وكانت وكان لي منها ولد " . متفق عليه

1903. Hadhrat Ayesha radhiyallaahu anha narrates that the amount of self honour the wives of Rasulullaah ε would have for Hadhrat Khadija, they would not have for any other wife, whereas I did not even see Hadhrat Khadijah but Rasulullaah ε would remember her in abundance. Most of the time it would happen that he would slaughter a goat and he would cut one of the parts into many pieces. He would then distribute it amongst the friends of Hadhrat Khadijah. So sometimes I would say, "It is as though there is no woman in the world that has so many good qualities as Khadijah. He would say, "She was such and she was such and my children are from here as well." *[Bukhari, Muslim]*

mmm

The virtues of Hadhrat Ayesha radhiyallaahu anha

وعن أبي سلمة أن عائشة قالت : قال رسول الله صلى الله عليه و سلم : " يا عائش هذا جبريل يقرئك السلام " . قالت : وعليه السلام ورحمة الله . قالت : وهو يرى ما لا أرى متفق عليه

1904. Hadhrat Abu Salamah narrates that Umm al Mu'mineen Ayesha radhiyallaahu anha said that (one day) Rasulullaah ε said, "Ayesha, this is Jibreel υ who gives you Salaam." Ayesha said, "May peace and the mercy of Allaah be upon him." Hadhrat Ayesha says that Rasulullaah ε was looking at him and I could not see him." *[Bukhari, Muslim]*

mmm

وعن عائشة قالت : قال لي رسول الله صلى الله عليه و سلم : " أريتك في المنام ثلاث ليال يجيء بك الملك في سرقة من حرير فقال لي : هذه امرأتك فكشفت عن وجهك الثوب فإذا أنت هي . فقلت : إن يكن هذا من عند الله يمضه " . متفق عليه

1905. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah ε said to me, "I saw you in a dream for three nights in a row that an angel **brought your picture in a splendid silken cloth** and said to me, "This is your wife." Then, when I lifted the cloth from your face, then I saw it was you and I used to say that if this dream is from Allaah, then He will fulfil it Himself." *[Bukhari, Muslim]*

mmm

وعنها قالت : إن الناس كانوا يتحرون بهداياهم يوم عائشة يبتغون بذلك مرضاة رسول الله صلى الله عليه و سلم . وقالت : إن نساء رسول الله صلى الله عليه و سلم كن حزبين : فحزب فيه عائشة وحفصة وصفية وسودة والحزب الآخر أم سلمة وسائر نساء رسول الله صلى الله عليه و سلم فكلم حزب أم سلمة فقلن لها : كلمي رسول الله صلى الله عليه و سلم يكلم الناس فيقول : من أراد أن يهدي إلى رسول الله صلى الله عليه و سلم فليهده إليه حيث كان . فكلمته فقال لها : " لا تؤذيني في عائشة فإن الوحي لم يأتني وأنا في ثوب امرأة إلا عائشة " . قالت : أتوب إلى الله من ذاك يا رسول الله ثم إنهن دعون فاطمة فأرسلن إلى رسول الله صلى الله عليه و سلم فكلمته فقال : " يا بنية ألا تحبين ما أحب ؟ " قالت : بلى . قال : " فأحبي هذه " . متفق عليه
وذكر حديث أنس " فضل عائشة على النساء " في باب " بدء الخلق " برواية أبي موسى

1906. Hadhrat Ayesha radhiyallaahu anha narrates that people would wait for the turn of Ayesha to present their gifts and the only objective of this was to attain the pleasure of Rasulullaah ε.

Hadhrat Ayesha says that the wives of Rasulullaah ε were divided into two groups. In one group was Ayesha, Hafsa, Safiyyah and Saudah and the other group had Umm Salamah and the other wives of Rasulullaah ε. So, (one day) the group of Umm Salamah spoke to Umm Salamah and said to her, "Tell Rasulullaah ε to tell the people that if they want to present any gift, they can present it wherever you are."

Subsequently, Umm Salamah spoke to Rasulullaah ε regarding this and Rasulullaah ε said, "Do not give me trouble in the matter of Ayesha **because revelation does not come to me when I am under the blanket of any wife except that of Ayesha."** Umm Salamah said, "O Rasul of Allaah, I repent to Allaah for this that I have given you difficulty. Then the group of Umm Salamah called Hadhrat Faatimah and sent her to Rasulullaah ε . subsequently, Hadhrat Faatimah went to speak to Rasulullaah ε about this and he said, "My daughter, do you not love the one whom I love?" Faatimah said, "Why not?" he said, "Then love Ayesha (and do not mention anything that displeases Ayesha)." *[Bukhari, Muslim]*

mmm

Virtues of four women

عن أنس أن النبي صلى الله عليه و سلم قال : " حسبك من نساء العالمين مريم بنت عمران وخديجة بنت خويلد وفاطمة بنت محمد وآسية امرأة فرعون " .
رواه الترمذي

1907. Hadhrat Anas τ narrates that Rasulullaah ε said, "It is sufficient for you to know the status and virtues of four women in the world and the four women are; Maryam bint Imraan, Khadijah bint Khuwaylid, Faatimah bint Muhammad and the wife of Fir'awn, Asiya." *[Tirmidhi]*

mmm

Testimony of Hadhrat Ayesha radhiyallaahu anha being of the dwellers of Jannah

وعن عائشة أن جبريل جاء بصورتها في خرقة حرير خضراء إلى رسول الله صلى الله عليه و سلم فقال : " هذه زوجتك في الدنيا والآخرة " . رواه الترمذي

1908. Hadhrat Ayesha radhiyallaahu anha narrates that Hadhrat Jibreel υ showed her form in a green silken cloth (in a dream) to Rasulullaah ε and said, **“This is your wife in the world and in the Aakhirat.”** *[Tirmidhi]*

mmm

The virtues of Hadhrat Safiyyah radhiyallaahu anha

وعن أنس قال : بلغ صفية أن حفصة قالت : بنت يهودي فبكت فدخل عليها النبي صلى الله عليه و سلم وهي تبكي فقال : " ما يبكيك ؟ " فقالت : قالت لي حفصة : إني ابنة يهودي فقال النبي صلى الله عليه و سلم : " إنك ابنة نبي وإن عمك لنبي وإنك لتحت نبي ففيم تفخر عليك ؟ " ثم قال : " اتقي الله يا حفصة " . رواه الترمذي والنسائي

1909. Hadhrat Anas τ narrates that Umm al Mu’mineen Hadhrat Safiyyah radhiyallaahu anha came to know that Umm al Mu’mineen Hadhrat Hafsa called her ‘the daughter of a Jew’ so she began to cry. Then she came to Rasulullaah ε while crying. He asked them, “Why are you crying?” she replied, “Hafsa said regarding me that I am the daughter of a Jew.” Rasulullaah ε said, “undoubtedly you are the daughter of a Nabi-Messenger, your uncle is also a Nabi-Messenger and now you are the wife of a Nabi-Messenger. So, based on what virtue is Hafsa priding over you?” he then said, “O Hafsa, you should fear Allaah.”

[Tirmidhi, Nasa'i]

mmm

Hadhrat Faatimah radhiyallaahu anha is the leader of all the women of Jannah except for Hadhrat Maryam radhiyallaahu anha

وعن أم سلمة أن رسول الله صلى الله عليه و سلم دعا فاطمة عام الفتح فناجاها فبكت ثم حدثها فضحكت فلما توفي رسول الله صلى الله عليه و سلم سألتها عن بكائها وضحكها . قالت : أخبرني رسول الله صلى الله عليه و سلم أنه يموت فبكيت ثم أخبرني أني سيدة نساء أهل الجنة إلا مريم بنت عمران فضحكت . رواه الترمذي

1910. Hadhrat Umm Salamah radhiyallaahu anha narrates that during the year of the conquest of Makkah, Rasulullaah ε called Hadhrat Faatimah and whispered something to hear, so she began to cry. Then Rasulullaah ε spoke to her (whispering for a second time) so she began to laugh. Then when Rasulullaah ε passed away, I asked Hadhrat Faatimah the cause for her crying and her laughter. She said that (first) Rasulullaah ε informed me of his demise. Then he said that I am the leader of all the women of Jannah besides Maryam bint Imraan, so I began to laugh."

[Tirmidhi]

mmm

The knowledge and eloquence of Hadhrat Ayesha radhiyallaahu anha

عن أبي موسى قال : ما أشكل علينا أصحاب رسول الله صلى الله عليه و سلم حديث قط فسألنا عائشة إلا وجدنا عندها منه علما . رواه الترمذي . وقال : هذا حديث حسن صحيح غريب

1911. Hadhrat Abu Musa Ash'ari τ narrates that whenever something would confuse us companions and we would ask Hadhrat Ayesha, then we would find knowledge of it and the solution by Hadhrat Ayesha." *[Tirmidhi]*

mmm

وعن موسى بن طلحة قال : ما رأيت أحدا أفصح من عائشة . رواه الترمذي وقال : هذا حديث حسن صحيح غريب

1912. Hadhrat Musa bin Talha says that he did not find anyone more eloquent than Hadhrat Ayesha radhiyallaahu anha. *[Tirmidhi]*

mmm

The virtues and status of some famous Sahabah ψ

The virtue of Hadhrat Ibn Umar τ

عن عبد الله بن عمر قال : رأيت في المنام كأن في يدي سراقة من حرير لا أهوي بها إلى مكان في الجنة إلا طارت بي إليه فقصصتها على حفصة فقصتها حفصة على رسول الله صلى الله عليه و سلم فقال : " إن أخاك رجل صالح - أو إن عبد الله رجل صالح - " . متفق عليه

1913. Hadhrat Abdullaah bin Umar τ narrates that (one night) I saw a dream that as though I had a piece of silken cloth in my hands and through this silken cloth I would go to whichever palace of Jannah I liked, it would fly and take me there. I mentioned this dream to Umm al Mu'mineen Hafsah and she mentioned it to Rasulullaah ε and he said, "Your brother is a pious person." Or he said, "Abdullaah is a pious man." *[Bukhari, Muslim]*

mmm

The virtues of Hadhrat Abdullaah bin Mas'ood τ

وعن حذيفة قال : إن أشبه الناس دلا وسمتا وهديا برسول الله صلى الله عليه و سلم لابن أم عبد من حين يخرج من بيته إلى أن يرجع إليه لا تدري ما يصنع أهله إذا خلا . رواه البخاري

1914. Hadhrat Hudhayfah τ narrates that the companion who had the most similarity with Rasulullaah ε in tolerance, moderation and in taking the right path was the son of Umm Abd, i.e. Abdullaah bin Mas'ud. From the time he left his home until he returned and we do not know what he did when he was in solitude at home." *[Bukhari]*

mmm

وعن أبي موسى الأشعري قال : قدمت أنا وأخي من اليمن فمكثنا حينا ما نرى إلا أن عبد الله بن مسعود رجل من أهل بيت النبي صلى الله عليه و سلم لما نرى من دخوله ودخول أمه على النبي صلى الله عليه و سلم . متفق عليه

1915. Hadhrat Abu Musa Ash'ari τ narrates that my sister and I came from Yemen and remained in Madinah for some time. In this time we always thought that Hadhrat Abdullaah bin Mas'ud was of the household of Rasulullaah ε because we saw him and his mother coming every now and then for the service of Rasulullaah ε. *[Bukhari, Muslim]*

mmm

Emphasis to learn the Qur'aan from four companions

وعن عبد الله بن عمرو أن رسول الله صلى الله عليه و سلم قال : " استقرؤوا القرآن من أربعة : من عبد الله بن مسعود وسالم مولى أبي حذيفة وأبي بن كعب ومعاذ بن جبل " . متفق عليه

1916. Hadhrat Abdullaah bin Amr bin Aas τ narrates that Rasulullaah ε said, "Learn and recite the Qur'an from four people; Abdullaah bin Mas'ud, Abu Hudhayfah's freed slave, Saalim, Ubayy bin Ka'b and from Mu'aadh bin Jabal."

[Bukhari, Muslim]

mmm

The virtues of Ibn Mas'ood τ, Ammaar τ and Hudhayfah τ

وعن علقمة قال : قدمت الشام فصليت ركعتين ثم قلت : اللهم يسر لي جليسا صالحا فأتيت قوما فجلست إليهم فإذا شيخ قد جاء حتى جلس إلى جنبي قلت : من هذا ؟ قالوا : أبو الدرداء . قلت : إني دعوت الله أن ييسر لي جليسا صالحا فيسرك لي فقال : من أنت ؟ قلت : من أهل الكوفة . قال : أو ليس عندكم ابن أم عبد صاحب النعلين والوسادة والمطهرة وفيكم الذي أجاره الله من الشيطان على لسان نبيه ؟ يعني عمارا أو ليس فيكم صاحب السر الذي لا يعلمه غيره ؟ يعني حذيفة . رواه البخاري

1917. Hadhrat Alqamah narrates that I reached Shaam and performed 2 Rak'at in the Masjid of Damascus. Then I made Du'aa', "O Allaah, grant me pious company." I then went to sit in a gathering when suddenly a pious person came and sat next to me. I asked, "Who is this pious person?" he said, "This is Abu Dardaa'." I said, "I made Du'aa' to Allaah I that He grants me pious company and Allaah I granted me the company of a pious person like you."

Hadhrat Abu Dardaa' asked, "Who are you?" I replied, "I am a resident of Kufa." Hadhrat Abu Dardaa' said, "Is Ibn Umm Abd, i.e. **Abdullaah bin Mas'ud** not amongst you, he who had the honour of **keeping the shoes and bottle?** Is the person not amongst you **whom Allaah granted protection from Shaytaan** upon the tongue of the messenger of Allaah, i.e. **Ammaar bin Yaasir?** And is the person not amongst you who had the honour of **knowing the secret of Rasulullaah** ε, besides whom no one else knew, i.e. **Hudhayfah bin Yamaan?"** *[Bukhari]*

mmm

The virtues of Umm Sulaym radhiyallaahu anha and Bilal τ

وعن جابر أن رسول الله صلى الله عليه و سلم قال : " أريت الجنة فرأيت امرأة أبي طلحة وسمعت خشخشة أمامي فإذا بلال " . رواه مسلم

1918. Hadhrat Jaabir τ narrates that Rasulullaah ε said, "Jannah was shown to me and I saw the wife of Abu Talha in it, then I heard footsteps in front of me and saw that it was Bilal." *[Muslim]*

mmm

The great virtues of six Sahabah ψ

وعن سعد قال : كنا مع النبي صلى الله عليه و سلم ستة نفر فقال المشركون للنبي صلى الله عليه و سلم : اطرد هؤلاء لا يجترؤون علينا . قال : وكنت أنا وابن مسعود ورجل من هذيل وبلال ورجلان لست أسميهما فوقع في نفس رسول الله

صلى الله عليه و سلم ما شاء الله أن يقع فحدث نفسه فأنزل الله تعالى : [ولا تطرد الذين يدعون ربهم بالغداة والعشي يريدون وجهه] . رواه مسلم

1919. Hadhrat Sa'd bin Abi Waqqaas τ narrates that we were six companions with Rasulullaah ε and the polytheists requested that they be removed so that these people do not become bold and courageous in front of us. Hadhrat Sa'd τ says that I was one of the six. One was Abdullaah bin Mas'ud, one was from the tribe of Hudhayl and there are two whose names I cannot take.

Anyway, the thought came in the heart of Rasulullaah ε whatever Allaah wanted, then he was thinking when this verse was revealed, 'do not remove those people who remember their Rabb in the morning and evening and call on Him and their objective is nothing but to please their Rabb.'"

[Muslim]

mmm

The good voice of Hadhrat Abu Musa Ash'ari τ

وعن أبي موسى أن النبي صلى الله عليه و سلم قال له : " يا أبا موسى لقد أعطيت مزمارا من مزامير آل داود " . متفق عليه

1920. **Hadhrat Abu Musa Ash'ari** τ narrates that Rasulullaah ε said, "O Abu Musa, you have been given such

a good voice that is a part of the **beautiful voice of Dawud υ.”** *[Bukhari, Muslim]*

mmm

Four Huffaaz amongst the Sahabah ψ

وعن أنس قال : جمع القرآن على عهد رسول الله صلى الله عليه و سلم أربعة : أبي بن كعب ومعاذ بن جبل وزيد بن ثابت وأبو زيد قيل لأنس : من أبو زيد ؟ قال : أحد عمومتي . متفق عليه

1921. Hadhrat Anas τ narrates that in the time of Rasulullaah ε there were four companions that memorized the entire Qur’aan; Ubayy bin Ka’b, Mu’aadh bin Jabal, Zayd bin Thaabit and Abu Zayd. Hadhrat Anas τ was asked, “Who is Abu Zayd?” he said, “An uncle of mine.”

[Bukhari, Muslim]

mmm

The virtues of Hadhrat Mus’ab bin Umayr τ

وعن خباب بن الأرت قال : هاجرنا مع رسول الله صلى الله عليه و سلم نبتغي وجه الله تعالى فوقع أجرنا على الله فمنا من مضى لم يأكل من أجره شيئا منهم : مصعب بن عمير قتل يوم أحد فلم يوجد له ما يكفن فيه إلا نمرة فكنا إذا غطينا بها رأسه خرجت رجلاه وإذا غطينا رجليه خرج رأسه فقال النبي صلى الله عليه و سلم : " غطوا بها رأسه واجعلوا على رجليه الإذخر " . ومنا من أينعت له ثمرته فهو يهدبها . متفق عليه

1922. Hadhrat Khabbaab bin Arat τ narrates that we migrated with Rasulullaah ε in order to achieve the pleasure and happiness of Allaah. Subsequently, the reward of this action is proven and established with Allaah. Then some of

us left this world without finding any reward, one of them was Mus'ab bin Umayr. He was martyred on the day of Uhud and there was no clothing available to shroud him, only something like the skin of a leopard, white and black striped blanket (and that too, it was so small that) when the head of Mus'ab was covered, then his feet would be uncovered and when his feet would be covered, his head would be opened.

Subsequently, Rasulullaah ε said, "Cover his head with the blanket and place Idhkhir grass on his feet." And some of us are such whose fruits have ripened and they are plucking the fruit (i.e. they are enjoying the booty)." *[Bukhari, Muslim]*

mmm

The virtues of Hadhrat Sa'd bin Mu'aadh τ

وعن جابر قال : سمعت النبي صلى الله عليه و سلم يقول : " اهتز العرش لموت سعد بن معاذ "
وفي رواية : " اهتز عرش الرحمن لموت سعد بن معاذ " . متفق عليه

1923. Hadhrat Jaabir τ narrates that he heard Rasulullaah ε saying, "The throne of Allaah shook upon the demise of Sa'd bin Mu'aadh." One narration states, **"The throne of Rahmaan shook upon the demise of Sa'd bin Mu'aadh."** *[Bukhari, Muslim]*

mmm

وعن البراء قال : أهديت لرسول الله صلى الله عليه و سلم حلة حرير فجعل أصحابه يمسونها ويتعجبون من لينها فقال : " أتعجبون من لين هذه ؟ لمناديل سعد بن معاذ في الجنة خير منها وألين " . متفق عليه

1924. Hadhrat Baraa' bin Aazib τ narrates that a silken set of clothing was given as a gift to Rasulullaah ε, so the companions passed their hands over it and were surprised at its softness. Rasulullaah ε said, "What, you are surprised at its softness when the shawl of Sa'd bin Mu'aadh in Jannah is better than it and softer than it." *[Bukhari, Muslim]*

mmm

The Du'aa' of Rasulullaah ε for Hadhrat Anas τ

وعن أم سليم أنها قالت : يا رسول الله أنس خادمك ادع الله له قال : " اللهم أكثر ماله وولده وبارك فيما أعطيته " قال أنس : فو الله إن مالي لكثير وإن ولدي وولد ولدي ليتعادون على نحو المائة اليوم . متفق عليه

1925. Hadhrat Umm Sulaym radhiyallaahu anha narrates that she said, "O Rasul of Allaah, this Anas is your attendant, make Du'aa' to Allaah for him." He made Du'aa', "O Allaah, increase his wealth, increase his children and bless him in the favours that You have granted him." Hadhrat Anas τ says that by Allaah, my wealth is great and my children and grand children are more than 100 today.

[Bukhari, Muslim]

mmm

The virtues of Hadhrat Abdullaah bin Salaam τ

وعن سعد بن أبي وقاص قال : ما سمعت النبي صلى الله عليه و سلم يقول لأحد يمشي على وجه الأرض " إنه من أهل الجنة " إلا لعبد الله بن سلام . متفق عليه

1926. Hadhrat Sa'd bin Abi Waqqaas τ narrates that he did not hear from Rasulullaah ε regarding anyone walking the face of the earth other than Abdullaah bin Salaam that he is a dweller of Jannah. *[Bukhari, Muslim]*

mmm

وعن قيس بن عباد قال : كنت جالسا في مسجد المدينة فدخل رجل على وجهه أثر الخشوع فقالوا : هذا رجل من أهل الجنة فصلى ركعتين تجوز فيهما ثم خرج وتبعته فقلت : إنك حين دخلت المسجد قالوا : هذا رجل من أهل الجنة . قال : والله ما ينبغي لأحد أن يقول ما لا يعلم فسأحدثك لم ذاك ؟ رأيت رؤيا على عهد رسول الله صلى الله عليه و سلم فقصصتها عليه ورأيت كأني في روضة - ذكر من سعتها وخضرتها - وسطها عمود من حديد أسفله في الأرض وأعلاه في السماء في أعلاه عروة فقيل لي : ارقه . فقلت : لا أستطيع فأتاني منصف فرفع ثيابي من خلفي فرقيت حتى كنت في أعلاه فأخذت بالعروة فقيل : استمسك فاستيقظت وإنها لفي يدي فقصصتها على النبي صلى الله عليه و سلم فقال : " تلك الروضة الإسلام وذلك العمود عمود الإسلام وتلك العروة العروة الوثقى فأنت على الإسلام حتى تموت وذاك الرجل عبد الله بن سلام " . متفق عليه

1927. Hadhrat Qays bin Ubaad narrates that I was sitting in the Masjid of Madinah when a person came to the Masjid who had the effect of tranquillity and composure on his face. Then some people said, "This person is a dweller of Jannah." The person then performed 2 Rak'at and both the Rak'ats were short and light. He then came out of the Masjid and I went behind him and asked him that when you entered the Masjid, then some people said, "This person is a dweller

of Jannah." He said, "By Allaah, it is not appropriate for anyone to say such a thing which he does not know and I tell you the reason for it that in the time of Rasulullaah ε I saw a dream as though I was in a garden."

He then mentioned the broadness of the garden and its lushness and said, "There is a pillar of iron in the middle of this garden whose bottom part is in the ground and the top part is in the sky and there is a ring atop this pillar. It was then said to me, "Climb." I said, "I do not have the ability to climb." A servant then came to me who lifted my clothing from behind and I began to climb until I reached the height of the pillar and caught hold of the ring. It was then said to me, "Hold the ring tight." My eyes then opened and the ring was in my hand. When I mentioned this dream to Rasulullaah ε, he interpreted it saying, "The garden is the Deen-religion of Islaam. The pillar is the pillar of Islaam. And that ring is Urwatul Wuthqa (the firm hand hold). So you will remain firm upon Islaam until your final moments." And that person was Abdullaah bin Salaam τ. *[Bukhari, Muslim]*

mmm

The virtue of Hadhrat Thaabit bin Qays τ

عن أنس قال : كان ثابت بن قيس بن شماس خطيب الأنصار فلما نزلت هذه الآية : [يا أيها الذين آمنوا لا ترفعوا أصواتكم فوق صوت النبي] إلى آخر الآية جلس ثابت في بيته واحتبس عن النبي صلى الله عليه و سلم فسأل النبي صلى الله عليه و سلم سعد بن معاذ فقال : " ما شأن ثابت ايشتكى ؟ " فأتاه سعد فذكر له قول رسول الله صلى الله عليه و سلم فقال ثابت : أنزلت هذه الآية ولقد علمتم أني من أرفعكم صوتا على رسول الله صلى الله عليه و سلم فأنا من أهل النار فذكر ذلك سعد للنبي صلى الله عليه و سلم . فقال رسول الله صلى الله عليه و سلم : " بل هو من أهل الجنة " . رواه مسلم

1928. Hadhrat Anas τ narrates that Thaabit bin qays bin Shammaas was the lecturer of the Ansaar. When this verse was revealed, 'O you who believe, do not raise your voices above that of the Nabi' then Thaabit went to his house and stopped coming to Rasulullaah ε. One day, Rasulullaah ε asked Hadhrat Sa'd bin Mu'aadh τ, "What happened to Thaabit? Is he ill?" Sa'd went to Thaabit and mentioned what Rasulullaah ε said, so Thaabit said, "This verse, 'O you who believe, do not raise your voices above that of the Nabi' was revealed and you know that my voice is louder than that of Rasulullaah ε. Therefore, I am a dweller of the hell fire." then Sa'd came and mentioned the matter of Thaabit to Rasulullaah ε so Rasulullaah ε said, "It is not so, Thaabit is a dweller of Jannah." *[Muslim]*

mmm

The virtue of Hadhrat Salmaan Faarsi τ

وعن أبي هريرة قال : كنا جلوسا عند النبي صلى الله عليه و سلم إذ نزلت سورة الجمعة فلما نزلت [وآخرين منهم لما يلحقوا بهم] قالوا : من هؤلاء يا رسول الله ؟ قال : وفينا سلمان الفارسي قال : فوضع النبي صلى الله عليه و سلم يده على سلمان ثم قال : " لو كان الإيمان عند الثريا لناله رجال من هؤلاء " . متفق عليه

1929. Hadhrat Abu Hurayrah τ narrates that we were sitting with Rasulullaah ε when Surah Jumu'ah was revealed and when this verse was revealed, 'and there are others who have not come to meet him', the companions asked, "O Rasul of Allaah, who are these people?" Hadhrat Abu Hurayrah τ says that Salmaan Faarsi was amongst us at the time. Rasulullaah ε placed his hand on Salmaan and said, **"If Imaan was at the Thurayya star, then undoubtedly how many of these people would attain it."**

[Bukhari, Muslim]

mmm

The Du'aa' of Rasulullaah ε for Hadhrat Abu Hurayrah τ and his mother

وعنه قال : قال رسول الله صلى الله عليه و سلم : " اللهم حبب عبيدك هذا " يعني أبا هريرة " وأمه إلى عبادك المؤمنين وحبب إليهم المؤمنين " . رواه مسلم

1930. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε made Du'aa', "O Allaah, make this small servant of Yours, i.e. **Abu Hurayrah** and his mother the beloved of Your believing slaves and **make the believers beloved to him."** *[Muslim]*

mmm

The virtue of Salmaan, Suhayb and Bilal ψ

وعن عائذ بن عمرو أن أبا سفيان أتى على سلمان وصهيب وبلال في نفر فقالوا : ما أخذت سيوف الله من عنق عدو الله مأخذها . فقال أبو بكر : أتقولون هذا لشيخ قريش وسيدهم ؟ فأتى النبي صلى الله عليه و سلم فأخبره فقال : يا أبا بكر لعلك أغضبتهم لئن كنت أغضبتهم لقد أغضبت ربك " فأتاهم فقال : يا إخوتاه أغضبتكم قالوا : لا يغفر الله لك يا أخي . رواه مسلم

1931. Hadhrat Aa'idh bin Amr τ narrates that Abu Sufyaan (when he came to Madinah), and he passed by Salmaan Faarsi, Suhayb Rumi and Bilal Habshi, then all three of them said, "Has the swords of Allaah not chopped the neck of this person until now?" Hadhrat Abu Bakr said, "You are saying such a thing about an elder of the Quraysh, who is the leader of them as well?" then Hadhrat Abu Bakr τ came to Rasulullaah ε and informed him of this. Rasulullaah ε said, "Abu Bakr, you have probably angered the three of

them and if you have angered them, then by Allaah, you have angered your Rabb." Hadhrat Abu Bakr τ went to the three of them and said, "O my brothers, are you displeased with me?" they replied, "No, our brother, may Allaah forgive you." *[Muslim]*

mmm

The virtues of the Ansaar

وعن أنس عن النبي صلى الله عليه و سلم قال : " آية الإيمان حب الأنصار وآية النفاق بغض الأنصار " . متفق عليه

1932. Hadhrat Anas τ narrates from Rasulullaah ε that he said, **"A sign of complete Imaan is love for the Ansaar and the sign of hypocrisy is enmity and hatred for the Ansaar."** *[Bukhari, Muslim]*

mmm

وعن البراء قال : سمعت رسول الله صلى الله عليه و سلم يقول : " الأنصار لا يحبهم إلا مؤمن ولا يبغضهم إلا منافق فمن أحبهم أحبه الله ومن أبغضهم أبغضه الله " . متفق عليه

1933. Hadhrat Baraa' bin Aazib Ansaari τ narrates that he heard Rasulullaah ε saying, "The one who has complete Imaan loves the Ansaar and a hypocrite will have hatred and enmity for the Ansaar, so he who loves the Ansaar, Allaah will make him beloved and he who has enmity for the Ansaar, Allaah will have enmity for him." *[Bukhari, Muslim]*

mmm

وعن أنس قال : إن ناسا من الأنصار قالوا حين أفاء الله على رسوله صلى الله عليه و سلم من أموال هوازن ما أفاء فطفق يعطي رجالا من قريش المائة من الإبل فقالوا : يغفر الله لرسول الله صلى الله عليه و سلم يعطي قريشا ويدعنا وسيوفنا تقطر من دمائهم فحدث رسول الله صلى الله عليه و سلم بمقالتهم فأرسل إلى الأنصار فجمعهم في قبة من أدم ولم يدع معهم أحدا غيرهم فلما اجتمعوا جاءهم رسول الله صلى الله عليه و سلم فقال : " ما كان حديث بلغني عنكم ؟ " فقال فقهاؤهم : أما ذوو رأينا يا رسول الله فلم يقولوا شيئا وأما أناس منا حديثة أسنانهم قالوا : يغفر الله لرسول الله صلى الله عليه و سلم يعطي قريشا ويدع الأنصار وسيوفنا تقطر من دمائهم فقال رسول الله صلى الله عليه و سلم : " إني أعطي رجالا حديثي عهد بكفر أتألفهم أما ترضون أن يذهب الناس بالأموال وترجعون إلى رحالكم برسول الله صلى الله عليه و سلم " . قالوا بلى يا رسول الله قد رضينا . متفق عليه

1934. Hadhrat Anas τ narrates that when Allaah I gave to His Rasul whatever He wanted to from the wealth of the tribe of Hawaazin and Rasulullaah ε gave a number of the Quraysh 100 camels, then some of the Ansaar said, “May Allaah I forgive Rasulullaah ε, he is giving the Quraysh so much and he is not giving us whereas our swords are dripping with the blood of the Quraysh.”

When Rasulullaah ε was informed of the discussion of the Ansaar, he called all the Ansaar and gathered them in a leather tent and he did not call anyone together with them.

When all of them gathered, Rasulullaah ε came to them and said, “What is this I hear coming from you?” the intelligent ones among them said, “O Rasul of Allaah, the intelligent ones among us did not say anything. However, some young ones among us have definitely said (out of misunderstanding) that may Allaah I forgive Rasulullaah ε. He is giving the Quraysh so much and he is not giving us whereas our swords are dripping with the blood of the Quraysh.

Rasulullaah ε said, “I am giving those people who are new Muslims and I am winning their hearts (so that they remain firm on Islaam) and O Ansaar, are you not happy that people take wealth and possessions and return from here and you take Rasulullaah ε back to your homes?” The Ansaar said, “Yes, o Rasul of Allaah, we are happy upon this.” *[Bukhari, Muslim]*

mmm

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " لولا الهجرة لكنت امرءا من الأنصار ولو سلك الناس واديا وسلكت الأنصار واديا أو شعبا لسلكت وادي الأنصار وشعبها والأنصار شعار والناس دثار إنكم سترون بعدي أثرة فاصبروا حتى تلقوني على الحوض " . رواه البخاري

1935. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, “If there was no migration, then I would have been from the Ansaar. If people take one road and the Ansaar take another, then I would take the road of the group of the Ansaar. The Ansaar are like the inner cloth and other people are like the outer cloth. You will see after me that other people will be given preference over you, then be patient until you meet me at the pond of Kauthar.” *[Bukhari]*

mmm

وعنه قال : كنا مع رسول الله صلى الله عليه و سلم يوم الفتح فقال : " من دخل دار أبي سفيان فهو آمن ومن ألقى السلاح فهو آمن " . فقالت الأنصار : أما الرجل فقد أخذته رأفة بعشيرته ورغبة في قريته . ونزل الوحي على رسول الله صلى الله عليه و سلم قال : " قلتم أما الرجل فقد أخذته رأفة بعشيرته ورغبة في قريته كلا إني عبد الله ورسوله هاجرت إلى الله وإليكم فالمحيا محياكم والممات

مماتكم " قالوا : والله ما قلنا إلا ضنا بالله ورسوله . قال : " فإن الله ورسوله يصدقانكم ويعذرانكم " . رواه مسلم

1936. Hadhrat Abu Hurayrah τ narrates that on the day of the conquest of Makkah, we were with Rasulullaah ε when he said, "Those among the polytheists who enter the house of Abu Sufyaan will be safe and he who puts down his weapons will be safe. The Ansaar said that mercy upon his nation and the desire to stay in his town has (naturally) overcome him (Rasulullaah ε) and revelation came upon Rasulullaah ε (through which he was informed that the Ansaar say this and he called the Ansaar and said,) "You said that mercy for his nation and desire to stay in his town has overcome him. Never, it is not so. I am the servant of Allaah and the Rasul of Allaah. I migrated to Allaah and to you, now my life will be with you and my death will be with your dying." The Ansaar said, "By Allaah, we only said this because we are miserly with Allaah and His Rasul (i.e. we do not want that you stay here and we are deprived of your blessed company)."

Rasulullaah ε said, "Allaah and His Rasul verify what you say and takes you to be right and accepts your excuse."

[Muslim]

mmm

وعن أنس أن النبي صلى الله عليه و سلم رأى صبيانا ونساء مقبلين من عرس فقام النبي صلى الله عليه و سلم فقال : " اللهم أنتم من أحب الناس إلي اللهم أنتم من أحب الناس إلي " يعني الأنصار . متفق عليه

1937. Hadhrat Anas τ narrates that (one day) Rasulullaah ε saw some children and women (of the Ansaar) returning from a wedding so Rasulullaah ε stood up and said,

"Allaah, (I make You witness and say to these children and women of the Ansaar) you are the most beloved to me of people. Allaah, you are the most beloved of people to me." *[Bukhari, Muslim]*

mmm

وعنه قال : مر أبو بكر والعباس بمجلس من مجالس الأنصار وهم يبكون فقال : ما يبكيكم ؟ قالوا : ذكرنا مجلس النبي صلى الله عليه و سلم منا فدخل أحدهما على النبي صلى الله عليه و سلم فأخبره بذلك فخرج النبي صلى الله عليه و سلم وقد عصب على رأسه حاشية برد فصعد المنبر ولم يصعده بعد ذلك اليوم . فحمد الله وأثنى عليه . ثم قال : " أوصيكم بالأنصار فإنهم كرشي وعيبتي وقد قضوا الذي عليهم وبقي الذي لهم فاقبلوا من محسنهم وتجاوزوا عن مسيئهم " . رواه البخاري

1938. Hadhrat Anas τ narrates that (one day during the final illness of Rasulullaah ε) Hadhrat Abu Bakr τ and Hadhrat Abbaas τ passed a gathering of the Ansaar and saw that the people of the gathering were sitting and crying. They asked, "Why are you crying?" they replied, "We remember the sitting of Rasulullaah ε amongst us." They went to Rasulullaah ε and informed him of this (that the Ansaar are remembering you sitting amongst them).

Subsequently, Rasulullaah ε came out of his room in the condition that a corner of his shawl was tied like a bandage around his head. Then he ascended the pulpit and after that day he was not granted the opportunity to ascend the pulpit. He first praised Allaah I, then he said, "(O emigrants), I make a bequest to you regarding the Ansaar (that deal well with them) because the Ansaar are my gut and marrow. There is no doubt that the right that was upon them, they fulfilled and the reward due to them remains upon Allaah. So

accept the excuse of the pious among them and overlook the bad action of the bad among them." *[Bukhari]*

mmm

وعن ابن عباس قال : خرج النبي صلى الله عليه و سلم في مرضه الذي مات فيه حتى جلس على المنبر فحمد الله وأثنى عليه ثم قال : " أما بعد فإن الناس يكثرون ويقل الأنصار حتى يكونوا في الناس بمنزلة الملح في الطعام فمن ولي منكم شيئا يضر فيه قوما وينفع فيه آخرين فليقبل عن محسنهم وليتجاوز عن مسيئهم " رواه البخاري

1939. Hadhrat Ibn Abbaas τ narrates that Rasulullaah ε came out of his room during his final sickness and ascended the pulpit. He first praised Allaah, then he said, "The number of people, i.e. the Muslims are increasing (daily) and the number of Ansaar will decrease until the relationship of them (the Ansaar) with the other people in terms of numbers will be like the salt in the food. So, (o emigrants), whoever amongst you gets a position of authority and due to it he benefits people and he has the choice of harming people, he should accept the goodness of the pious Ansaar and overlook the evil of the bad among them."

[Bukhari]

وعن زيد بن أرقم قال : قال رسول الله صلى الله عليه و سلم : " الله اغفر للأنصار ولأبناء الأنصار وأبناء أبناء الأنصار " . رواه مسلم

1940. Hadhrat Zayd binArqam τ narrates that Rasulullaah ε made Du'aa', "O Allaah, forgive the Ansaar, the children of the Ansaar and the grandchildren of the Ansaar." *[Muslim]*

mmm

وعن أبي أسيد قال : قال رسول الله صلى الله عليه و سلم : " خير دور الأنصار بنو النجار ثم بنو عبد الأشهل ثم بنو الحارث بن الخزرج ثم بنو ساعدة وفي كل دور الأنصار خير " . متفق عليه

1941. Hadhrat Abu Usayd τ narrates that Rasulullaah ε said, "The best family of the Ansaar is Banu Najjaar, then Banu Abdul Ash hal, then Banu Haarith bin Khazraj, then Banu Sa'idah and all the families of the Ansaar have goodness and piety." *[Bukhari, Muslim]*

mmm

The incident of Haatib bin Abi Balta'ah

وعن علي رضي الله عنه قال : بعثني رسول الله صلى الله عليه و سلم أنا والزبير والمقداد - وفي رواية : أبا مرثد بدل المقداد - فقال : " انطلقوا حتى تأتوا روضة خاخ فإن بها ظعينة معها كتاب فخذوا منها " فانطلقنا تتعادى بنا خيلنا حتى أتينا الروضة فإذا نحن بالظعينة قلنا لها : أخرجي الكتاب قالت : ما معي كتاب . فقلنا لتخرجن الكتاب أو لتلقين الثياب فأخرجته من عقاصها فأتينا به النبي صلى الله عليه و سلم فإذا فيه : من حاطب بن أبي بلتعة إلى ناس من المشركين من أهل مكة يخبرهم ببعض أمر رسول الله صلى الله عليه و سلم . فقال رسول الله صلى الله عليه و سلم : " يا حاطب ما هذا ؟ " فقال : يا رسول الله لا تعجل علي إني كنت امرأ ملصقا في قريش ولم أكن من أنفسهم وكان من معك من المهاجرين من لهم قرابات يحمون بها أموالهم وأهليهم بمكة فأحببت إذ فاتني ذلك

من النسب فيهم يدا يحمون بها قرابتي وما فعلت كفرا ولا ارتدادا عن ديني ولا رضى بالكفر بعد الإسلام . فقال رسول الله صلى الله عليه و سلم : " إنه قد صدقكم " فقال عمر : دعني يا رسول الله أضرب عنق هذا المنافق . فقال رسول الله صلى الله عليه و سلم : " إنه قد شهد بدرا وما يدريك لعل الله اطلع على أهل بدر فقال : اعملوا ما شئتم فقد وجبت لكم الجنة "
وفي رواية فقد غفرت لكم " فأنزل الله تعالى [يا أيها الذين آمنوا لا تتخذوا عدوي وعدوكم أولياء] . متفق عليه

1942. Hadhrat Ali τ narrates that Rasulullaah ε mentioned myself, Zubayr and Miqdaad, one narration states Abu Marthad instead of Miqdaad, that he commanded us to depart and said, “You travel (quickly) and reach ‘Raudah Khaakh’. You will find a woman there sitting in the palanquin on a camel. There will be a letter with her, bring that letter and come.”

Subsequently, we immediately left and sped our horses and reached Raudah Khaakh. We found a woman sitting in the palanquin atop a camel. We asked the woman for the letter, “Take out the letter and give it to us.” The woman said, “I do not have any letter.” **We said, “Take out the letter otherwise we shall remove your clothes.”** The woman then took out the letter from her locks of hair and gave it to us and we took the letter to Rasulullaah ε.

(When the letter was opened) it was written, ‘This letter is from Haatib bin Abi Balta’a to the polytheists of Makkah, then Haatib informed the polytheists of some of the important advancements and plans of Rasulullaah ε.’

Subsequently, Rasulullaah ε said (to Haatib), “O Haatib, what is this?” Haatib said, “O Rasul of Allaah, do not hurry regarding me (i.e. do not decide regarding me without listening to my entire story). In reality, I am a person who

came from outside and met the Quraysh (i.e. I have no family relation with the Quraysh, but I came from outside and I am only their ally), when the other emigrants with you have family relations with the people of Makkah and the polytheists of Makkah consider this relation and look after the wealth and belongings of the emigrants. So based on this that there is no family relation between myself and the polytheists of Makkah, I wanted to do something, in lieu of which they will protect my relatives in Makkah (from the bottom of my heart I tell you that) I did not do this because I am a disbeliever, nor because I am renegade and not that I am happy with disbelief after accepting Islaam."

Rasulullaah ε said, "There is no doubt that Haatib spoke the complete truth before you." Then Umar τ said, "O Rasul of Allaah, permit me to chop the neck of this hypocrite." Rasulullaah ε said, "Undoubtedly Haatib participated in the battle of Badr and you do not know that probably Allaah I has looked at the participants of Badr with the gaze of benevolence and grace. Subsequently, Allaah I said, "Do whatever you want to do, indeed Jannah has become compulsory upon you." One narration states, "I have forgiven you." Instead of "Jannah has become compulsory for you."

After this, Allaah I revealed the verse, "O you who believe, do not make mine and your enemy a friend." *[Bukhari, Muslim]*

mmm

The virtues of the companions of Badr and Hudaybiyyah

وعن رفاعة بن رافع قال : جاء جبريل إلى النبي صلى الله عليه و سلم فقال : " ما تعدون أهل بدر فيكم " . قال : " من أفضل المسلمين " أو كلمة نحوها قال : " وكذلك من شهد بدرا من الملائكة " . رواه البخاري

1943. Hadhrat Rifaa'ah bin Raafi' τ narrates that Jibreel υ came to Rasulullaah ε and asked, "How do you see the participants of Badr amongst yourselves?" Rasulullaah ε said, "We count them to be the highest and best Muslims." Hadhrat Jibreel υ said, "Similarly, we also count those angels that participated in Badr." *[Bukhari]*

mmm

وعن حفصة قالت : قال رسول الله صلى الله عليه و سلم : " إني لأرجو أن لا يدخل النار إن شاء الله أحد شهد بدرا والحديبية " قلت : يا رسول الله أليس قد قال الله تعالى : [وإن منكم إلا واردها] قال : " فلم تسمعيه يقول : [ثم ننجي الذين اتقوا] "
وفي رواية : " لا يدخل النار إن شاء الله من أصحاب الشجرة - أحد - الذين بايعوا تحتها " . رواه مسلم

1944. Umm al Mu'mineen Hadhrat Hafsah radhiyallaahu anha narrates that Rasulullaah ε said, "I have hope that whoever participated in Badr and Hudaybiyyah, Allaah willing, he will not enter the fire." I said, "O Rasul of Allaah, did Allaah I not say that none of you will be such except that he will pass over the fire?" Rasulullaah ε said, "Have you not heard that Allaah I also said that then We will save those who adopted Taqwa.'

One narration states, 'Those of the tree that pledged allegiance (at Hudaybiyyah) under the tree, Allaah willing, none of them will enter the fire." *[Bukhari, Muslim]*

mmm

وعن جابر قال : كنا يوم الحديبية ألفا وأربعمائة . قال لنا النبي صلى الله عليه و سلم : " أنتم اليوم خير أهل الأرض " . متفق عليه

1945. Hadhrat Jaabir τ narrates that on the day of Hudaybiyyah we were 1400 and Rasulullaah ε said regarding us that today you are the best of the people on earth. *[Bukhari, Muslim]*

mmm

The forgiveness of the companions of Hudaybiyyah

وعنه قال : قال رسول الله صلى الله عليه و سلم : " من يصعد الثنية ثنية المرار فإنه يحط عنه ما حط عن بني إسرائيل " . وكان أول من صعدها خيلنا خيل بني الخزرج ثم تتام الناس فقال رسول الله صلى الله عليه و سلم : " كلكم مغفور له إلا صاحب الجمل الأحمر " . فأتيناه فقلنا : تعال يستغفر لك رسول الله صلى الله عليه و سلم قال : لأن أجد ضالتي أحب إلي من أن يستغفر لي صاحبكم . رواه مسلم

وذكر حديث أنس قال لأبي بن كعب : " إن الله أمرني أن أقرأ عليك " في " باب " بعد فضائل القرآن

1946. Hadhrat Jaabir τ narrates that (during the journey to Hudaybiyyah) when Rasulullaah ε said, "He who climbs Thaniyyatul Muraar will have his sins forgiven like the sins of Bani Israa'eel were forgiven." So, those who climbed it first were the riders of the Khazraj tribe. After this, everyone climbed, in front and behind.

Then Rasulullaah ε said, “All of you have been forgiven except the one of a red camel.” Hearing this, we came to him (the person of the red camel, i.e. Abdullaah bin Ubayy) and said, “Oh, Rasulullaah ε made Du’aa’ of forgiveness for you.” But the wretched person said, “It is more pleasing to me that I find my lost item than it is for your companion to seek forgiveness for me.” *[Muslim]*

mmm

Emphasis to follow four Sahabah ψ

عن أبن مسعود عن النبي صلى الله عليه و سلم قال : " اقتدوا باللذين من بعدي من أصحابي : أبي بكر وعمر واهتدوا بهدي عمار وتمسكوا بعهد ابن أم عبد " . رواه الترمذي

1947. Hadhrat Abdullaah bin Mas’ud τ narrates from Rasulullaah ε that he said, **“Follow my two companions after me, Abu Bakr and Umar and adopt the way of Ammaar bin Yaasir and hold firm to the statement of the son of Umm Abd (Abdullaah bin Mas’ud τ).”**

One narration narrated from Hadhrat Hudhayfah states instead of, **"Hold firm to the statement of the son of Umm Abd", "Know that whatever Ibn Mas'ud recommends, it is correct."** *[Tirmidhi]*

mmm

The virtue of Ibn Mas'ood τ

وعن علي رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " لو كنت مؤمرا من غير مشورة لأمرت عليهم ابن أم عبد " رواه الترمذي وابن ماجه

1948. Hadhrat Ali τ narrates that Rasulullaah ε said, "If I make someone a leader without consultation, then I would make the leader of people the son of Umm Abd (Abdullaah bin Mas'ud)." *[Tirmidhi, Ibn Majah]*

mmm

The virtues of four famous companions

وعن خيثمة بن أبي سبرة قال : أتيت المدينة فسألت الله أن ييسر لي جليسا صالحا فيسر لي أبا هريرة فجلست إليه فقلت : إني سألت الله أن ييسر لي جليسا صالحا فوفقت لي فقال : من أين أنت ؟ قلت : من أهل الكوفة جئت ألتمس الخير وأطلبه . فقال : أليس فيكم سعد بن مالك مجاب الدعوة ؟ وابن مسعود صاحب طهور رسول الله صلى الله عليه و سلم ونعليه ؟ وحذيفة صاحب سر رسول الله صلى الله عليه و سلم ؟ وعمار الذي أجاره الله من الشيطان على لسان نبيه صلى الله عليه و سلم ؟ وسلمان صاحب الكتابين ؟ يعني الإنجيل والقرآن . رواه الترمذي

1949. Hadhrat Khaythamah bin Abi Sabra narrates that when I came to Madinah, then I made Du'aa' to Allaah that grant me pious company. Subsequently, Allaah I made a personality like Abu Hurayrah available for me. I sat with him and said, "I made Du'aa' to Allaah to grant me pious company. So Allaah I made a companion like you available." Hadhrat Abu Hurayrah τ asked, "Where do you live?" I said, "I stay in Kufa and I have come in search of knowledge and action." Hadhrat Abu Hurayrah τ said, **"Is Sa'd bin Maalik not among you that is Mustajaab ud Da'waat?** Is Abdullaah bin Mas'ud not among you, the one who would keep the water of Wudhoo' for Rasulullaah ε and his shoes? Is Hudhayfah not among you, who is the secret keeper of Rasulullaah ε? Is a personality like Ammaar not among you, he who was granted protection from Shaytaan on the blessed tongue of His Nabi? **And is Salmaan not amongst you who believed in two scriptures,** i.e. the Injeel and the Qur'aan?" *[Tirmidhi]*

mmm

A few good companions

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " نعم الرجل أبو بكر نعم الرجل عمر نعم الرجل أبو عبيدة بن الجراح نعم الرجل أسيد بن حضير نعم الرجل ثابت بن قيس بن شماس نعم الرجل معاذ بن جبل نعم الرجل معاذ بن عمرو بن الجموح " . رواه الترمذي وقال : هذا حديث غريب

1950. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "Abu Bakr is a good person, Umar is also a good person, Abu Ubaydah bin Jarraah is also a good person, Usayd bin Hudayr is also a good person, Thaabit bin Qays bin Shammaas is also a good person, Mu'aadh bin Jabal is

also a good person, Mu'aadh bin Amr bin Jamooh is also a good person." *[Tirmidhi]*

mmm

The great virtue of Ali τ, Ammaar τ and Salmaan τ

وعن أنس قال : قال رسول الله صلى الله عليه و سلم : " إن الجنة تشتاق إلى ثلاثة علي وعمار وسلمان " . رواه الترمذي

1951. Hadhrat Anas τ narrates that Rasulullaah ε said, "Undoubtedly Jannah is desirous of three people; Ali, Ammaar and Salmaan." *[Tirmidhi]*

mmm

The good characteristics of Hadhrat Ammaar τ

وعن علي رضي الله عنه قال : استأذن عمار على النبي صلى الله عليه و سلم فقال : " ائذنوا له مرحبا بالطيب المطيب " . رواه الترمذي

1952. Hadhrat Ali τ narrates that (one day) Ammaar sought permission to come to Rasulullaah ε so he said, "Permit him (and when he came in, he ε said,) welcome to the pure and noble one." *[Tirmidhi]*

mmm

وعن عائشة قالت : قال رسول الله صلى الله عليه و سلم : " ما خير عمار بين أمرين إلا اختار أرشدهما " رواه الترمذي

1953. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah ε said, “Whenever Ammaar was given a choice between two works, then he always chose the difficult and burdensome work.” *[Tirmidhi]*

mmm

The virtue of Hadhrat Sa’d bin Mu’aadh τ

وعن أنس قال : لما حملت جنازة سعد بن معاذ قال المنافقون : ما أخف جنازته وذلك لحكمه في بني قريظة فبلغ ذلك النبي صلى الله عليه و سلم فقال : " إن الملائكة كانت تحمله " . رواه الترمذي

1954. Hadhrat Anas τ narrates that when the people lifted the Janaazah of **Sa’d bin Mu’aadh** and walked then the hypocrites said, “How light is his Janaazah? And it is so light on account of that decision that he made regarding Banu Qurayzah.” This talk of the hypocrites reached Rasulullaah ε so he said, **“The angels were carrying his Janaazah.”**

[Tirmidhi]

mmm

The virtues of Hadhrat Abu Dhar τ

وعن عبد الله بن عمرو قال : سمعت رسول الله صلى الله عليه و سلم يقول : " ما أظلت الخضراء ولا أقلت الغبراء أصدق من أبي ذر " . رواه الترمذي

1955. Hadhrat Abdullaah bin Amr τ narrates that he heard Rasulullaah ε saying, “The green sky has not shaded a more truthful person than Abu Dhar and the dusty earth has not lifted a more truthful person than him.” *[Tirmidhi]*

mmm

وعن أبي ذر قال : قال رسول الله صلى الله عليه و سلم : " ما أظلت الخضراء ولا أقلت الغبراء من ذي لهجة أصدق ولا أوفى من أبي ذر شبه عيسى بن مريم " يعني في الزهد . فقال عمر بن الخطاب كالحاسد : يا رسول الله أفتعرف ذلك له ؟ قال : " نعم فاعرفوه له " . رواه الترمذي وقال : حديث حسن غريب

1956. Hadhrat Abu Dhar τ narrates that Rasulullaah ε said, “The sky has not shaded any person who speaks, nor has the dusty earth lifted him who is more straight than Abu Dhar and one who has fulfilled the right of Allaah and His Rasul more than **Abu Dhar, he is similar to Isa bin Maryam υ in abstinence.”** *[Tirmidhi]*

mmm

The bequest of Hadhrat Mu’aadh bin Jabal τ

وعن معاذ بن جبل لما حضره الموت قال : التمسوا العلم عند أربعة : عند عويمر أبي الدرداء وعند سلمان وعند ابن مسعود وعند عبد الله بن سلام الذي كان يهوديا فأسلم فإني سمعت رسول الله صلى الله عليه و سلم يقول : " إنه عاشر عشرة في الجنة " . رواه الترمذي

1957. Hadhrat Mu’aadh bin Jabal τ narrates that when his time of death came close, then he made a bequest that seek knowledge from four people; from Uwaymir, whose title is Abu Dardaa’, from Salmaan Faarsi, from Abdullaah bin Mas’ud and from Abdullaah bin Salaam who was previously a Jew and then accepted Islaam because I heard Rasulullaah ε saying that he (Abdullaah bin Salaam) is the tenth from ten people of Jannah. *[Tirmidhi]*

mmm

The bequest of Rasulullaah ε

وعن حذيفة قال : قالوا : يا رسول الله لو استخلفت ؟ قال : " إن استخلفت عليكم فعصيتموه عذبتم ولكن ما حدثكم حذيفة فصدقوه وما أقرأكم عبد الله فاقرؤوه " . رواه الترمذي

1958. Hadhrat Hudhayfah bin Yamaan τ narrates that (one day) the companions said, "O Rasul of Allaah, it would be good if you appoint someone as your khalifah." Rasulullaah ε said, "If I appoint a khalifah over you, and you disobey him, then you would be caught in punishment (I bequeath you that) whatever Hudhayfah says to you or **whichever Hadith he explains, take it as the truth and study whatever Abdullaah bin Mas'ood teaches you."**

[Tirmidhi]

mmm

The virtue of Muhammad bin Maslamah τ

وعنه قال : ما أحد من الناس تدركه الفتنة إلا أنا أخافها عليه إلا محمد بن مسلمة فإني سمعت رسول الله صلى الله عليه و سلم يقول : " لا تضرك الفتنة " . رواه أبو داود

1959. Hadhrat Hudhayfah τ narrates that when fitnah comes upon people then I have fear that no one will be protected from its effect except Muhammad bin Maslamah because I heard Rasulullaah ε saying that fitnah will definitely not reach you." *[Abu Dawud]*

mmm

The Tahneek of Abdullaah bin Zubayr τ

وعن عائشة أن النبي صلى الله عليه و سلم رأى في بيت الزبير مصباحا فقال : " يا عائشة ماأرى أسماء إلا قد نفست ولا تسموه حتى أسميه " فسماه عبد الله وحنكه بتمرة بيده . رواه الترمذي

1960. Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah ε saw the lamp burning in the house of Hadhrat Zubayr and he said, "Ayesha, I think that Asma has given birth and you should not name the baby until I give the name." Subsequently, Rasulullaah ε named the baby 'Abdullaah' and he made the Tahneek of the child using a date." *[Tirmidhi]*

mmm

The Du'aa' of Rasulullaah ε for Hadhrat Mu'awiyah τ

وعن عبد الرحمن بن أبي عميرة عن النبي صلى الله عليه و سلم أنه قال لمعاوية : " اللهم اجعله هاديا مهديا واهد به " . رواه الترمذي

1961. Hadhrat Abdur Rahman bin Abi Amira τ narrates from **Rasulullaah ε that he made the following Du'aa' for Hadhrat Mu'awiyah τ, "O Allaah, make him one who guides and one who treads the guided path and bless others with guidance through him."** *[Tirmidhi]*

mmm

The virtue of Hadhrat Amr bin al Aas τ

وعن عقبة بن عامر قال : قال رسول الله صلى الله عليه و سلم : " أسلم الناس وآمن عمرو بن العاص " . رواه الترمذي وقا ل : هذا حديث غريب وليس إسناده بالقوي

1962. Hadhrat Uqbah bin Aamir τ narrates that Rasulullaah ε said, “People accepted Islaam and Amr bin Aas brought Imaan.” ***[Tirmidhi]***

mmm

The virtue of Hadhrat Jaabir τ and his father

وعن جابر قال : لقيني رسول الله صلى الله عليه و سلم فقال : " يا جابر ما لي أراك منكسرا " قلت يا رسول الله استشهد أبي قتل يوم أحد وترك عيالا ودينا قال أفلا أبشرك بما لقي الله به أباك قال قلت بلى يا رسول الله قال ما كلم الله أحدا قط إلا من وراء حجاب وأحيا أباك فكلمه كفاحا فقال يا عبدي تمن علي أعطك قال يا رب تحييني فأقتل فيك ثانية قال الرب عز و جل إنه قد سبق مني أنهم إليها لا يرجعون قال وأنزلت هذه الآية [ولا تحسبن الذين قتلوا في سبيل الله أمواتا] الآية . رواه الترمذي

1963. Hadhrat Jaabir τ narrates that (one day) Rasulullaah ε met me and said, “Jaabir, what is the matter that I see you grieved?” I said, “O Rasul of Allaah, my father was martyred in the battle of Uhud and he left debt (as though there are a number of reasons why I am grieved).” He said, “Shall I not give you glad tidings of the way Allaah I dealt with your father?” I said, “Yes, O Rasul of Allaah.” Rasulullaah ε said, **“Whenever Allaah spoke to anyone, He did so behind a veil but Allaah resurrected your father, then He spoke to him directly** and said, “O my servant, hope in the support of My grace and bounty, I shall give you.” Your father said, “My Rabb, resurrect me and send me

back into the world so that I can fight in Your path and be martyred again." Allaah I said, "My decision has been undertaken that he who dies cannot return to the world."

Then this verse was revealed, 'do not think that those who have been killed in the path of Allaah are dead.'" *[Tirmidhi]*

mmm

وعنه قال : استغفر لي رسول الله صلى الله عليه و سلم خمسا وعشرين مرة . رواه الترمذي

1964. Hadhrat Jaabir τ narrates that Rasulullaah ε made Du'aa' of forgiveness 25 times for him. *[Tirmidhi]*

mmm

The virtue of Hadhrat Bara bin Maalik τ

وعن أنس قال : قال رسول الله صلى الله عليه و سلم : " كم من أشعث أغبر ذي طمرين لا يؤبه له لو أقسم على الله لأبره منهم البراء بن مالك " رواء الترمذي والبيهقي في دلائل النبوة

1965. Hadhrat Anas τ narrates that Rasulullaah ε said, "How many such people are there who (apparently) have dishevelled hair, are dusty and are wearing two old clothes (and looking at this apparent condition) no one cares of them but (the condition of their inside is such that) if they rely on Allaah and take an oath in His name, then Allaah I will let their oath be true (i.e. if they take an oath and say that Allaah I will do such a thing, then Allaah I will let it be) and one of these people is Baraa' bin Maalik as well."

[Tirmidhi, Bayhaqi]

mmm

The virtues of the people of the household and the Ansaar

وعن أبي سعيد قال : قال رسول الله صلى الله عليه و سلم : " ألا إن عيبتي التي آوي إليها أهل بيتي وإن كرشي الأنصار فاعفوا عن مسيئهم واقبلوا من محسنهم " . رواه الترمذي وقال هذا حديث حسن

1966. Hadhrat Abu Sa'eed Khudri τ narrates that Rasulullaah ε said, "Know well, my special people, by whom I shall reach and attain an abode is my house folk and my friend and guardian are the Ansaar. So forgive their mistakes and accept the excuse of their pious ones." *[Tirmidhi]*

mmm

وعن ابن عباس أن النبي صلى الله عليه و سلم قال : " لا يبغض الأنصار أحد يؤمن بالله واليوم الآخر " . رواه الترمذي وقال : هذا حديث حسن صحيح

1967. Hadhrat Ibn Abbaas τ narrates that Rasulullaah ε said, "He who believes in Allaah and in the last day, he should not have hatred and dislike for the Ansaar." *[Tirmidhi]*

mmm

وعن أنس وأبي طلحة قال : قال لي رسول الله صلى الله عليه و سلم : " أقرئ قومك السلام فإنهم ما علمت أعفة صبر " . رواه الترمذي

1968. Hadhrat Anas τ narrates from (his step father) Hadhrat Abu Talha τ that he mentioned that Rasulullaah ε

said, “Give my Salaam to your nation because as far as I know, they are pure and patient.” *[Tirmidhi]*

mmm

The virtue of Hadhrat Haatib τ

وعن جابر أن عبدا لحاطب جاء إلى النبي صلى الله عليه و سلم يشكو حاطبا إليه فقال : يا رسول الله ليدخلن حاطب النار فقال رسول الله صلى الله عليه و سلم : " كذبت لا يدخلها فإنه شهد بدرا والحديبية " . رواه مسلم

1969. Hadhrat Jaabir τ narrates that (one day) the slave of Haatib bin Abi Balta’a came to Rasulullaah ε and complained of Haatib and said, “O Rasul of Allaah, Haatib will go to the fire.” Rasulullaah ε said, “You lie, Haatib will not go to the fire because he participated in Badr and in Hudaybiyyah.” *[Muslim]*

mmm

The virtue of the people of Faaris and the non Arabs

وعن أبي هريرة أن رسول الله صلى الله عليه و سلم تلا هذه الآية : [وإن تتولوا يستبدل قوما غيركم ثم لا يكونوا أمثالكم] قالوا : يا رسول الله من هؤلاء الذين ذكر الله إن تولينا استبدلوا بنا ثم لا يكونوا أمثالنا ؟ فضرب على فخذ سلمان الفارسي ثم قال : " هذا وقومه ولو كان الدين عند الثريا لتناوله رجال من الفرس " . رواه الترمذي

1970. Hadhrat Abu Hurayrah τ narrates that (one day) Rasulullaah ε recited this verse, ‘and if you turn away then Allaah I will create another nation in your place, then they

will not be like you'. Some of the companions said, "O Rasul of Allaah, who are the people regarding whom Allaah I said that if we turn away, then He will establish them on our place, and they will not be like us?" Rasulullaah ε placed his hand on the thigh of Salmaan Faarsi τ and said, **"These people, this Salmaan and the people of his nation (i.e. the non Arabs and the Persians), if Deen was at Thurayya, then too how many people of Persia would definitely attain it."** *[Tirmidhi]*

mmm

وعنه قال : ذكرت الأعاجم عند رسول الله صلى الله عليه و سلم فقال رسول الله صلى الله عليه و سلم : " لأنا بهم أو ببعضهم أوثق مني بكم أو ببعضكم رواه الترمذي

1971. Hadhrat Abu Hurayrah τ narrates that (on one occasion) the non Arabs were mentioned before Rasulullaah ε and Rasulullaah ε said, **"I have more reliance in these non Arab people or some of them over you (Arabs) or over some of you."** *[Tirmidhi]*

mmm

The fourteen chosen and noble ones of Rasulullaah ε

عن علي رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " إن لكل نبي سبعة نجباء رقباء وأعطيت أنا أربعة عشرة قلنا : من هم ؟ قال : " أنا وابناي وجعفر وحمزة وأبو بكر وعمر ومصعب بن عمير وبلال وسلمان وعمار وعبد الله بن مسعود وأبو ذر والمقداد . رواه الترمذي

1972. Hadhrat Ali τ narrates that Rasulullaah ε said, “There are 7 pious ones for every Nabi and they guard and protect him in every condition but I have been given 14 such companions.”

(The narrator says that Hadhrat Ali τ mentioned this Hadith to us, so) we asked him, “Who are the 14?” Hadhrat Ali τ replied, “One is myself and my two sons, Ja’far bin Abi Taalib, Hamzah bin Abdul Muttalib, Abu Bakr, Umar, Mus’ab bin Umayr, Bilal, Salmaan, Ammaar, Abdullaah bin Mas’ud, Abu Dhar and Miqdaad.” *[Tirmidhi]*

mmm

The story of Hadhrat Khaalid τ and Hadhrat Ammaar τ

وعن خالد بن الوليد قال : كان بيني وبين عمار بن ياسر كلام فأغلظت له في القول فانطلق عمار يشكوني إلى رسول الله صلى الله عليه و سلم فجاء خالد وهو يشكوه إلى النبي صلى الله عليه و سلم قال : فجعل يغلظ له ولا يزيده إلا غلظة والنبي صلى الله عليه و سلم ساكت لا يتكلم فبكى عمار وقال : يا رسول الله ألا تراه ؟ فرفع النبي صلى الله عليه و سلم رأسه وقال : " من عادى عمارا عاداه الله ومن أبغض عمارا أبغضه الله " . قال خالد : فخرجت فما كان شيء أحب إلي من رضى عمار فلقيته بما رضي فرضي

1973. Hadhrat Khaalid bin Waleed τ narrates that (on one occasion) there was a discussion between Ammaar bin Yaasir and I, when I was harsh to him in speaking. Subsequently, Ammaar bin Yaasir complained of me to Rasulullaah ε and he complained to Rasulullaah ε that Khaalid has also come from that side. The narrator say that Khaalid (became angry and) began rebuking Ammaar and there was an increase in his harsh speech.

Rasulullaah ε kept silent and listened and did not say anything. (Looking at this) Ammaar began to cry and said, “O Rasul of Allaah, do you not see (what Khaalid is doing and what he says to me in front of you?)” Rasulullaah ε lifted his head and said, “He who has enmity for Ammaar, Allaah keeps him as an enemy and he who has hatred for Ammaar, Allaah has hatred for him.”

Hadhrat Khaalid τ says when he came outside, then nothing was better in my sight than the pleasure of Ammaar, then in order to please Ammaar, I adopted such a manner and way that he became happy with me.” *[Ahmad]*

The sword of Allaah

وعن أبي عبيدة أنه قال : سمعت رسول الله صلى الله عليه و سلم يقول : " خالد سيف من سيوف الله عز و جل ونعم فتى العشيرة " . رواهما أحمد

1974. Hadhrat Abu Ubaydah τ narrates that he heard Rasulullaah ε saying, **“Khaalid is one of the swords of Allaah, the High and Great.** He is the best youngster of his tribe (Banu Makhzum).” *[Ahmad]*

mmm

Emphasis to love four companions

وعن بريدة قال : قال رسول الله صلى الله عليه و سلم : " إن الله تبارك وتعالى أمرني بحب أربعة وأخبرني أنه يحبهم " . قيل يا رسول الله سمهم لنا قال : " علي منهم " يقول ذلك ثلاثا " وأبو ذر والمقداد وسلمان أمرني بحبهم وأخبرني أنه يحبهم " . رواه الترمذي وقال : هذا حديث حسن غريب

1975. Hadhrat Buraydah τ narrates that Rasulullaah ε said, “Allaah I commanded me to have love for four people and He said that He also loves these four.” The companions

said, “O Rasul of Allaah, tell us the names of the four (so that we may also love them).” Rasulullaah ε said, “One of them is Ali.” He said this thrice (so that people know that Hadhrat Ali τ is the most virtuous of the four). “One of them is Abu Dhar, one is Miqdaad and one is Salmaan. Allaah I commanded me to love them and He said that He also loves them.” *[Tirmidhi]*

mmm

Our two leaders

وعن جابر قا ل : كان عمر يقول : أبو بكر سيدنا وأعتق سيدنا يعني بلالا . رواه البخاري

1976. Hadhrat Jaabir τ narrates that Hadhrat Umar τ would say, **“Abu Bakr is our leader and he freed our leader, i.e. Hadhrat Bilaal τ.”** *[Bukhari]*

mmm

The request of Hadhrat Abu Bakr τ and the reply of Hadhrat Bilal τ

وعن قيس بن أبي حازم أن بلالا قال لأبي بكر : إن كنت إنما اشتريتني لنفسك فأمسكني وإن كنت إنما اشتريتني لله فدعني وعمل الله . رواه البخاري

1977. Hadhrat Qays bin Abi Haazim narrates that (after the demise of Rasulullaah ε, Hadhrat Abu Bakr τ said to Hadhrat Bilaal τthat stay by me and give Azaan like how you would give in the time of Rasulullaah ε). Hadhrat Bilaal τ said to Hadhrat Abu Bakr τ, “If you bought me for your pleasure, then keep me by you but if you bought me solely

for the pleasure of Allaah, then leave me free for the work of Allaah." *[Bukhari]*

mmm

Hadhrat Abu Talha τ and the self sacrifice of his wife

وعن أبي هريرة قال جاء رجل إلى رسول الله صلى الله عليه و سلم فقال إني مجهود فأرسل إلى بعض نسائه فقالت والذي بعثك بالحق ما عندي إلا ماء ثم أرسل إلى أخرى فقالت مثل ذلك وقلن كلهن مثل ذلك فقال رسول الله صلى الله عليه و سلم: " من يضيفه ويرحمه الله " فقام رجل من الأنصار يقال له أبو طلحة فقال أنا يا رسول الله فانطلق به إلى رحله فقال لامرأته هل عندك شيء قالت لا إلا قوت صبياني قال فعلليهم بشيء ونوميهم فإذا دخل ضيفنا فأريه أنا نأكل فإذا أهوى ليأكل فقومي إلى السراج كي تصلحيه فأطفئيه ففعلت فقعدوا وأكل الضيف فلما أصبح غدا على رسول الله صلى الله عليه و سلم فقال رسول الله صلى الله عليه و سلم : " لقد عجب الله أو ضحك الله من فلان وفلانة "
وفي رواية مثله ولم يسم أبا طلحة وفي آخرها فأنزل الله تعالى [ويؤثرون على أنفسهم ولو كان بهم خصاصة] متفق عليه

1978. Hadhrat Abu Hurayrah τ narrates that (one day) a person came to Rasulullaah ε and said, "I am currently in difficult conditions and in difficult circumstances." Rasulullaah ε sent someone to one of his wives (and gave the message that if there is anything at home, it should be sent for this person in difficulty). He replied, "By the Being that sent you with the truth, I do not have anything but water." He then sent another person to another of his wives and she gave the same reply that the first wife gave. In this way all the wives gave a similar reply. Then Rasulullaah ε said, "He who makes this person a guest, Allaah I will send His special mercy upon him."

One of the Ansaar by the name of Abu Talha stood up and said, “O Rasul of Allaah, I make this person my guest.” Then Abu Talha took this person home. He asked his wife, “Do you have any food?” she replied, “Only enough for the needs of the children.” Abu Talha said, “In some way, put the children off to sleep and when the guest comes to our house to eat, then make as though we are eating with him and when he puts his hand forward to take the food, then go to the lamp to fix it and put it out (so that the guest does not know that we are not eating).” Subsequently, his wife did this. So all sat down to eat but only the guest ate and the husband and wife spent the night in hunger.

In the morning, when Abu Talha τ went to Rasulullaah ε , then Rasulullaah ε said, “Allaah I loved the deed of a particular man and a particular woman.” Or he said that Allaah I is greatly pleased with both of them. After this incident, the verse was revealed, ‘and they give preference to others over themselves even though poverty is their own lot’.
[Bukhari, Muslim]

mmm

The virtue of Hadhrat Khaalid τ

وعنه قال : نزلنا مع رسول الله صلى الله عليه و سلم منزلا فجعل الناس يمرون فيقول رسول الله صلى الله عليه و سلم " من هذا يا أبا هريرة ؟ " فأقول : فلان . فيقول : " نعم عبد الله هذا " ويقول : " من هذا ؟ " فأقول : فلان . فيقول : " بئس عبد الله هذا " حتى مر خالد بن الوليد فقال : " من هذا ؟ " فقلت : خالد بن الوليد . فقال : " نعم عبد الله خالد بن الوليد سيف من سيوف الله " رواه الترمذي

1979. Hadhrat Abu Hurayrah τ narrates that (on a journey) we dismounted with Rasulullaah ε at a place, so the people (from in front of the tent of Rasulullaah ε) began to come. Subsequently, (when a person passed in front of the tent) Rasulullaah ε would enquire, “Abu Hurayrah, who is this person?” I would say that it is a particular person, then he would say, “He is a good servant of Allaah.” He would then ask, “Abu Hurayrah, who is this person?” I would say that it is a particular person so he would say, “He is an evil servant of Allaah.” (This continued) until Khaalid bin Walid passed and he asked, “Who is this person?” I said that it is Khaalid bin Waleed so he said, **“Khaalid bin Waleed is good servant of Allaah and he is a sword from the swords of Allaah.”** *[Tirmidhi]*

mmm

The giving of the Ansaar

وعن زيد بن أرقم قال : قالت الأنصار : يا نبي الله لكل نبي أتباع وإنا قد اتبعناك فادع الله أن يجعل أتباعنا منا فدعا به " رواه البخاري

1980. Hadhrat Zayd bin Arqam τ narrates that (on one occasion) the Ansaar said, “O Rasul of Allaah, every Nabi has followers and undoubtedly we followed you. So make Du’aa’ that Allaah I includes our followers amongst us.” Subsequently, Rasulullaah ε made this Du’aa’.” *[Bukhari]*

mmm

The sacrificing of life of the Ansaar

وعن قتادة قال ما نعلم حيا من أحياء العرب أكثر شهيدا أعز يوم القيامة من الأنصار . قال : وقال أنس : قتل منهم يوم أحد سبعون ويوم بئر معونة سبعون ويوم اليمامة على عهد أبي بكر سبعون . رواه البخاري

1981. Hadhrat Qatadah narrates that he said, “We do not know any of the Arab tribes whose martyrs number more than the martyrs of the Ansaar and who will be more noble than the martyrs of the Ansaar.” Hadhrat Anas τ explains that in the battle of Uhud, 70 Ansaar were martyred. At Bi’r Ma’unah 70 Ansaar were martyred and in the battle of Yamamah that took place in the Khilafat of Hadhrat Abu Bakr τ, (against Musaylamah the liar), 70 Ansaar were martyred. *[Bukhari]*

mmm

The status of the companions of Badr

وعن قيس بن حازم قال : كان عطاء البدريين خمسة آلاف . وقال عمر : لأفضلنهم على من بعدهم . رواه البخاري

1982. Hadhrat Qays bin Abi Haazim narrates that those who participated in Badr, their allowance of each of them was 5000 Dirhams (which was given from the Bayt ul Mal) and Hadhrat Umar τ said, "I give preference to the participants of Badr over all other people." *[Bukhari]*

mmm

The names of the companions of Badr in Bukhaari

1 - النبي محمد بن عبد الله الهاشمي صلى الله عليه و سلم . 2 - عبد الله بن عثمان أبو بكر الصديق القرشي . 3 - عمر بن الخطاب العدوي . 4 - عثمان بن عفان خلفه النبي صلى الله عليه و سلم على ابنته رقية وضرب له بسهمه . 5 - علي بن أبي طالب الهاشمي . 6 - إياس بن البكير . 7 - بلال بن رباح مولى أبي بكر الصديق . 8 - حمزة بن عبد المطلب الهاشمي . 9 - حاطب بن أبي بلتعة حليف لقريش . 10 - أبو حذيفة بن عتبة بن ربيعة القرشي . 11 - حارثة بن الربيع الأنصاري قتل يوم بدر وهو حارثة بن سراقة كان في النظارة . 12 - خبيب بن عدي الأنصاري . 13 - خنيس بن حذافة السهمي . 14 - رفاعة بن رافع الأنصاري . 15 - رفاعة بن عبد المنذر أبو لبابة الأنصاري . 16 - الزبير بن العوام القرشي . 17 - زيد بن سهل أبو طلحة الأنصاري . 18 - أبو زيد الأنصاري . 19 - سعد بن مالك الزهري . 20 - سعد بن خولة القرشي . 21 - سعيد بن زيد بن عمرو بن نفيل القرشي . 22 -

سهل بن حنيف الأنصاري . 23 - ظهير بن رافع الأنصاري . 24 - وأخوه . 25 - عبد الله بن مسعود الهذلي . 26 - عبد الرحمن بن عوف الزهري . 27 - عبيدة بن الحارث القرشي . 28 - عبادة بن الصامت الأنصاري . 29 - عمرو بن عوف حليف بني عامر بن لؤي . 30 - عقبة بن عمرو الأنصاري . 31 - عامر بن ربيعة العنزي . 32 - عاصم بن ثابت الأنصاري . 33 - عويم بن ساعدة الأنصاري . 34 - عتبان بن مالك الأنصاري . 35 - قدامة بن مظعون . 36 - قتادة بن النعمان الأنصاري . 37 - معاذ بن عمرو بن الجموح . 38 - معوذ بن عفراء . 39 - وأخوه . 40 - مالك بن ربيعة أبو أسيد الأنصاري . 41 - مسطح بن أثاثة بن عباد بن المطلب بن عبد مناف . 42 - مرارة بن الربيع الأنصاري . 43 - معن بن عدي الأنصاري . 44 - مقداد بن عمرو الكندي حليف بني زهرة . 45 - هلال بن أمية الأنصاري رضي الله عنهم

1983. 1. Rasulullaah Muhammad bin Abdullaah Haashimi ε

2. Abdullaah bin Uthmaan Abu Bakr Siddeeq Qurashi τ

3. Umar bin Khattaab Adawi τ

4. Uthmaan bin Affaan Qurashi τ, who was left by Rasulullaah ε in Madinah to look after his daughter who was ill and he ε kept a share of the booty of Badr for him

5. Ali bin Abi Taalib Haashimi τ

6. Iyaas bin Bukayr τ

7. The freed slave of Hadhrat Abu Bakr τ, Hadhrat Bilaal bin Rabaah τ

8. Hamzah bin Abdul Muttalib Haashimi τ

9. Haatib bin Abi Balta’ah τ

10. Abu Hudhayfah bin Utbah bin Rabi’ah Qurashi τ

11. Haaritha bin Rubayyi’ Ansaari τ, who was martyred in the battle of Badr, and he was appointed to keep watch over the enemy and give news about them

12. Khubayb bin Adi Ansaari τ

13. Khunays bin Hudhafah Sahmi τ

14. Rifaa’ah bin Raafi’ Ansaari τ

15. Rifa'ah bin Abdul Mundhir Abu Lubabah Ansaari τ

16. Zubayr bin Awwaam Qurashi τ

17. Zayd bin Sahl Abu Talha Ansaari τ

18. Abu Zayd Ansaari τ

19. Sa’d bin Maalik Zuhri τ

20. Sa’d bin Khaulah Qurashi τ

21. Sa’eed bin Zayd bin Amr bin Nufayl Qurashi τ

22. Sahl bin Hunayf Ansaari τ

23. Zuhayr bin Raafi’ Ansaari τ

24. The brother of Zuhayr bin Raafi’ τ

25. Abdullaah bin Mas’ud Hudhali τ

26. Abdur Rahman bin Auf Zuhri τ

27. Ubaydah bin Haarith Qurashi τ

28. Ubaadah bin Saamit Ansaari τ

29. Amr bin Auf τ, the associate of Banu Aamir bin Lu’ayy

30. Uqbah bin Amr Ansaari τ

31. Aamir bin Rabi’ah Anazi τ

32. Aasim bin Thaabit Ansaari τ

33. Uwaym bin Saa’idah Ansaari τ

34. Itbaan bin Maalik Ansaari τ

35. Qudaamah bin Maz’un τ

36. Qatadah bin Nu’man Ansaari τ

37. Mu’aadh bin Amr bin Jamooh τ

38. Mu’awwidh bin Afraa’ τ

39. Mu’awwidh bin Afraa’ τ’s brother

40. Maalik bin Rabi’ah Abu Usayd Ansaari τ

41. Mistah bin Uthaatha bin Abbaad bin Muttalib bin Abd Manaaf τ

42. Murarah bin Rabi’ Ansaari τ

43. Ma’n bin Adi Ansaari τ

44. Miqdaad bin Amr Kindi, the associate of Banu Zuhra τ

45. Hilaal bin Umayyah Ansaari τ, May Allaah I be pleased with them all

mmm

Yemen and Shaam and Uways Qarni

The virtue of Uways Qarni

عن عمر بن الخطاب أن رسول الله صلى الله عليه و سلم قال : " إن رجلا يأتيكم من اليمن يقال له : أويس لا يدع باليمن غير أم له قد كان به بياض فدعا الله فأذهبه إلا موضع الدينار أو الدرهم فمن لقيه منكم فليستغفر لكم " وفي رواية قال : سمعت رسول الله صلى الله عليه و سلم يقول : " إن خير التابعين رجل يقال له : أويس وله والدة وكان به بياض فمروه فليستغفر لكم " . رواه مسلم

1984. Hadhrat Umar bin Khattaab τ narrates that Rasulullaah ε said, “A person will come to you from Yemen whose name will be Uways. He will not leave anyone but his mother in Yemen. He had whiteness on his body. He made Du’aa’ to Allaah and Allaah I removed the whiteness from his body. Only the place of a Dirham or Dinaar of whiteness remains. Whoever of you meets him, he should ask him to make Du’aa’ of forgiveness for them.”

One narration states that (Hadhrat Ibn Umar τ said), “I heard Rasulullaah ε saying, **“The best among the Tabi’in is a person by the name of Uways.** He has a mother and there is sign of sickness on his body. Request him to make Du’aa’ of forgiveness for you.” *[Muslim]*

mmm

The virtues of the people of Yemen, the special ones among the camel and goat shepherds

وعن أبي هريرة عن النبي صلى الله عليه و سلم قال : " أتاكم أهل اليمن هم أرق أفئدة وألين قلوبا الإيمان يمان والحكمة يمانية والفخر والخيلاء في أصحاب الإبل والسكينة والوقار في أهل الغنم " . متفق عليه

1985. Hadhrat Abu Hurayrah τ narrates from Rasulullaah ε that (when Abu Musa Ash'ari and the people of his nation came to Madinah, then) Rasulullaah ε said, "The people of Yemen will come to you that have soft hearts. Imaan is Yemeni and wisdom is also Yemeni and proud and haughtiness are among those who have camels and peace and tranquillity and composure is with those who have goats."
[Bukhari, Muslim]

mmm

The head of Kufr is towards the east

وعنه قال : قال رسول الله صلى الله عليه و سلم : " رأس الكفر نحو المشرق والفخر والخيلاء في أهل الخيل والإبل والفدادين أهل الوبر والسكينة في أهل الغنم " متفق عليه

1986. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "The head of Kufr is in the East. The proud and haughty are those that have horses, among the people of camels and those who scream are those who live in tents of camel hair (i.e. those who live in the jungles and in this time most of these people will live in tents made of camel hair) and softness and peace are among those who herd goats." *[Bukhari, Muslim]*

The place of Fitnah

وعن أبي مسعود الأنصاري عن النبي صلى الله عليه و سلم قال : " من ههنا جاءت الفتن - نحو المشرق - والجفاء وغلظ القلوب في الفدادين أهل الوبر عند أصول أذناب الإبل والبقر في ربيعة ومضر " . متفق عليه

1987. Hadhrat Abu Mas’ud Ansaari τ narrates from Rasulullaah ε that (one day) he indicated towards the east and said, “Fitnah will come from there and those who have foul mouths and hard hearts and are in tents, those who remain behind the tails of camels and cows, these people will be from the tribes of Rabi’ah and Mudar.” *[Bukhari, Muslim]*

mmm

The evil of the people of the east and the virtue of the people of Hijaaz

وعن جابر قال : قال رسول الله صلى الله عليه و سلم : " غلظ القلوب والجفاء في المشرق والإيمان في أهل الحجاز " . رواه مسلم

1988. Hadhrat Jaabir τ narrates that Rasulullaah ε said, “Hard hearts and severity is in the east and Imaan is among the people of Hijaaz.” *[Muslim]*

mmm

The blessings of Shaam and Yemen and the ill fortune of Najd

وعن ابن عمر قال : قال النبي صلى الله عليه و سلم : " اللهم بارك لنا في شامنا اللهم بارك لنا في يمننا " . قالوا : يا رسول الله وفي نجدنا ؟ فأظنه قال في الثالثة : " هناك الزلازل والفتن وبها يطلع قرن الشيطان " . رواه البخاري

1989. Hadhrat Ibn Umar τ narrates that (one day) Rasulullaah ε made Du'aa', "O Allaah, bless our Shaam and O Allaah, bless our Yemen." The companions said, "O Rasul of Allaah, make Du'aa' for Najd also." (so that we can attain the blessings of that place as well) but Rasulullaah ε repeated his Du'aa', "O Allaah, bless our Shaam and O Allaah, bless our Yemen." The companions said, "O Rasul of Allaah, and for our Najd (make this Du'aa' too)." Ibn Umar says, "I think that Rasulullaah ε mentioned at the third time, "There will be earthquakes there and the horns of Shaytaan will become apparent there." *[Bukhari]*

mmm

The Du'aa' of Rasulullaah ε for the people of Yemen

عن أنس عن زيد بن ثابت أن النبي صلى الله عليه و سلم نظر قبل اليمن فقال : " اللهم أقبل بقلوبهم وبارك لنا في صاعنا ومدنا " . رواه الترمذي

1990. Hadhrat Anas τ narrates from Hadhrat Zayd bin Thaabit τ that (one day) Rasulullaah ε looked towards Yemen and made Du'aa', "O Allaah, turn the hearts of the people of Yemen (towards us) and bless us in our Saa' and our Mudd." *[Tirmidhi]*

mmm

The fortune of the people of Shaam

وعن زيد بن ثابت قال : قال رسول الله صلى الله عليه و سلم : " طوبى للشام " قلنا : لأي ذلك يا رسول الله ؟ قال : " لأن ملائكة الرحمن باسطة أجنحتها عليها " رواه أحمد والترمذي

1991. Hadhrat Zayd bin Thaabit τ narrates that Rasulullaah ε said, "Glad tidings be for the people of Shaam." We asked, "For what reason, O Rasul of Allaah?" Rasulullaah ε said, "Because the angels of Rahmaan have their wings spread over the land of Shaam." *[Ahmad, Tirmidhi]*

mmm

A fire from Hadramaut

وعن عبد الله بن عمر قال : قال رسول الله صلى الله عليه و سلم : " ستخرج نار من نحو حضرموت أو من حضرموت تحشر الناس " قلنا : يا رسول الله فما تأمرنا ؟ قال : " عليكم بالشام " . رواه الترمذي

1992. Hadhrat Abdullaah bin Umar τ narrates that Rasulullaah ε said, "Soon from Hadramaut or (he said that) from Hadramaut a fire will come and that fire will gather the people and push them and take them." The companions said, "O Rasul of Allaah, what command do you give us?" (i.e. at that time what should we do and where should we go?) Rasulullaah ε said, "You should go to Shaam." *[Tirmidhi]*

mmm

Emphasis to migrate to Shaam

وعن عبد الله بن عمرو بن العاص قال : سمعت رسول الله صلى الله عليه و سلم يقول : " إنها ستكون هجرة بعد هجرة فخيار الناس إلى مهاجر إبراهيم " . وفي رواية : " فخيار أهل الأرض ألزمهم مهاجر إبراهيم ويبقى في الأرض شرار أهلها تلفظهم أرضوهم تقذرهم نفس الله تحشرهم النار مع القردة والخنازير تبيت معهم إذا باتوا وتقيل معهم إذا قالوا " . رواه أبو داود

1993. Hadhrat Abdullaah bin Amr bin Aas τ narrates that he heard Rasulullaah ε saying, "There will be migration after migration. The best person is he who migrates to that place where Ibraaheem υ migrated to."

One narration states that "The best people on earth will be those who hold firm to this place where Hadhrat Ibraaheem υ migrated to (i.e. Shaam) and (at that time) the worst people i.e. the disbelievers and the sinners will remain and their lands will be free from them and Allaah I will hate them and

the fire will push them and their pigs and monkeys gathering them and that fire will spend the night with them wherever they spend the night and it will take siesta where they take siesta.” *[Abu Dawud]*

mmm

Encouragement to choose Shaam

عن ابن حوالة قال : قال رسول الله صلى الله عليه و سلم : " سيصير الأمر إلى أن تكونوا جنودا مجندة جند بالشام وجند باليمن وجند بالعراق " . فقال ابن حوالة : خر لي يا رسول الله . إن أدركت ذلك . فقال : " عليك بالشام فإنها خيرة الله من أرضه يجتبي إليها خيرته من عباده فأما إن أبيتم فعليكم بيمنكم واسقوا من غدركم فإن الله توكل لي بالشام وأهله " . رواه أحمد وأبو داود

1994. Hadhrat Ibn Hawaalah τ narrates that Rasulullaah ε said, “The time is close when the Muslims will become separate armies. One army will be in Shaam, one army will be in Yemen and one army will be in Iraq.” Ibn Hawaalah said, “O Rasul of Allaah, if I find that time, then which army should I choose?” Rasulullaah ε said, **“Choose Shaam because Shaam is a chosen land of Allaah and Allaah I has gathered His chosen servants in this land.** Then, if you do not accept to choose Shaam, then choose Yemen and when you (go to Shaam, then yourselves and your animals) should be given water to drink from your own ponds because due to me, **Allaah I has taken this responsibility for my Ummah that He will keep Shaam and the people of Shaam protected and in peace.”**

[Ahmad, Abu Dawud]

The residence of the Abdaal and their blessings

عن شريح بن عبيد قال : ذكر أهل الشام عند علي [رضي الله عنه] وقيل العنهم يا أمير المؤمنين قال : لا إني سمعت رسول الله صلى الله عليه و سلم يقول : " الأبدال يكونون بالشام وهم أربعون رجلا كلما مات رجل أبدل الله مكانه رجلا يسقى بهم الغيث وينتصر بهم على الأعداء ويصرف عن أهل الشام بهم العذاب "

1995. Hadhrat Shurayh bin Ubayd narrates that (on one occasion) the people of Shaam were mentioned before Hadhrat Ali τ and it was said to him, “O Amir ul Mu’mineen, curse the people of Shaam.” Hadhrat Ali τ said, “No, because I heard Rasulullaah ε saying, **“There are Abdaal in Shaam and they are forty men. When any of them pass away, then Allaah appoints a person in his place.** Rain falls on account of the presence and blessings of them, through their help, retribution is taken from the enemies of Deen and through their blessings, severe punishment is pushed away from the people of Shaam.”

[Ahmad]

mmm

Guidance to choose Damascus

وعن رجل من الصحابة أن رسول الله صلى الله عليه و سلم قال : " ستفتح الشام فإذا خيرتم المنازل فيها فعليكم بمدينة يقال له دمشق فإنها معقل المسلمين من الملاحم وفسطاطها منها أرض يقال لها : الغوطة " . رواهما أحمد

1996. A companion narrates that Rasulullaah ε said, “The time is close when the city and localities of Shaam will be conquered. When you are given the choice to live in these

cities and places, **then live in the city called Damascus because it is a place protected from fighting for the Muslims.** And Damascus is the large city of Shaam and there is one locality of Damascus called **Ghuta."** *[Ahmad]*

mmm

The place of Khilaafat and kingdom

وعن أبي هريرة قال : قال رسول الله صلى الله عليه و سلم : " الخلافة بالمدينة والملك بالشام "

1997. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, "Khilaafat is in Madinah and kingdom is in Shaam." *[Bayhaqi]*

mmm

The virtue of Shaam

وعن عمر رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : " رأيت عمودا من نور خرج من تحت رأسي ساطعا حتى استقر بالشام " . رواهما البيهقي في " دلائل النبوة "

1998. Hadhrat Umar τ narrates that Rasulullaah ε said, "I saw (in a dream) that a pillar of light came from below my head and raised and then it stopped in Shaam."

[Bayhaqi]

mmm

The virtues of Damascus

وعن أبي الدرداء أن رسول الله صلى الله عليه و سلم قال : " إن فسطاط المسلمين يوم الملحمة بالغوطة إلى جانب مدينة يقال لها : دمشق من خير مدائن الشام " . رواه أبو داود

1999. Hadhrat Abu Darda' τ narrates that Rasulullaah ε said, "During the days of war (with Dajjaal), the place of gathering of the Muslims will be Ghuta, which is the outlying areas of a city called Damascus and Damascus is the best city of Shaam." *[Abu Dawud]*

mmm

وعن عبد الرحمن بن سليمان قال : سيأتي ملك من ملوك العجم فيظهر على المدائن كلها إلا دمشق . رواه أبو داود

2000. Hadhrat Abdur Rahman bin Sulayman narrates that he said, "The time will come when a leader from the non Arab leaders will ascend and he will gain control of all the cities except Damascus." *[Abu Dawud]*

mmm

The reward of this Ummah

The reward of the Ummah of Muhammad ε is double

عن ابن عمر عن رسول الله صلى الله عليه و سلم قال : " إنما أجلكم في أجل من خلا من الأمم ما بين صلاة العصر إلى مغرب الشمس وإنما مثلكم ومثل اليهود والنصارى كرجل استعمل عمالا فقال : من يعمل إلى نصف النهار على قيراط

قيراط فعملت اليهود إلى نصف النهار على قيراط قيراط ثم قال : من يعمل لي من نصف النهار إلى صلاة العصر على قيراط قيراط فعملت النصارى من نصف النهار إلى صلاة العصر على قيراط قيراط . ثم قال : من يعمل لي من صلاة العصر إلى مغرب الشمس على قيراطين قيراطين ؟ ألا فأنتم الذين يعملون من صلاة العصر إلى مغرب الشمس ألا لكم الأجر مرتين فغضبت اليهود والنصارى فقالوا : نحن أكثر عملا وأقل عطاء قال الله تعالى : هل ظلمتكم من حقكم شيئا ؟ قالوا : لا . قال الله تعالى : فإنه فضلي أعطيه من شئت " . رواه البخاري

2001. Hadhrat Ibn Umar τ narrates from Rasulullaah ε that he said, "Compared to the previous nations, your age is only such that (in comparison to the entire day), from Asr until sunset. And your matter and the matter of the Jews and Christians is like a person who seeks people to hire for work and he says, 'There is someone who will work for me until the afternoon and I shall give him one Qeeraat. Subsequently, he accepts this wage and the Jew works until the afternoon for one Qeeraat. Then the person says, 'Who will work for me from the afternoon until Asr? And I shall give each person a Qeeraat?" subsequently, the Christians worked from the afternoon until Asr for one Qeeraat.

The person then said, "Who will work for me from Asr to Maghrib and I shall give each person two Qeeraat?" Rasulullaah ε then said, "Know well, (in this example) you are the ones that work from Asr to Maghrib, remember, your reward is double. It is for this reason that (your time for work is less but your reward is double). The Jews and Christians became angry and said, "We have done more in terms of actions but in terms of reward we have a very small share." Allaah I replied, "Did I oppress you in any way?" (Have I decreased in the promised wage?) .

The Jews and Christians said, “No. (But why did we do more work and the pay was more that was given to the Ummah of Muhammad ε?). Allaah I said, “This more reward is My favour, I give more to who I want.” *[Bukhari]*

mmm

The virtue of the Muslims to be born after Rasulullaah ε

وعن أبي هريرة أن رسول الله صلى الله عليه و سلم قال : " إن من أشد أمتي لي حبا ناسا يكونون بعدي يود أحدهم لو رآني بأهله وماله " . رواه مسلم

2002. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ε said, “The people who have a lot of love for me will be born after my demise. A person amongst them will hope that if they see me, then they will sacrifice their family and relatives and all their wealth upon me.” *[Muslim]*

mmm

The virtue of that group that remains firm on the command of Allaah

وعن معاوية قال : سمعت النبي صلى الله عليه و سلم يقول : " لا يزال من أمتي أمة قائمة بأمر الله لا يضرهم من خذلهم ولا من خالفهم حتى يأتي أمر الله وهم على ذلك " . متفق عليه
وذكر حديث أنس " إن من عباد الله " في " كتاب القصاص "

2003. Hadhrat Mu’awiyah τ narrates that he heard Rasulullaah ε saying, **“There will always be a group in my Ummah that will remain firm on the command of Allaah.** Those who do not help this group will not harm them, nor will the person harm them who opposses them until the

command of Allaah reaches completion and they will be upon this goodness (obeying the command of Allaah and serving Deen).” *[Bukhari, Muslim]*

mmm

The condition of the Ummah of Muhammad ε

عن أنس قال : قال رسول الله صلى الله عليه و سلم : " مثل أمتي مثل المطر لا يدرى أوله خير أم آخره " . رواه الترمذي

2004. Hadhrat Anas τ narrates that Rasulullaah ε said, “The condition of my Ummah is like that of rain about which it is not known whether the first part is better or the last part is better.” *[Tirmidhi]*

mmm

The virtues of the Ummah of Muhammad ε

عن جعفر عن أبيه عن جده قال : قال رسول الله صلى الله عليه و سلم : " أبشروا إنما مثل أمتي مثل الغيث لا يدرى آخره خير أم أوله ؟ أو كحديقة أطعم منها فوج عاما لعل آخرها فوجا أن يكون أعرضها عرضا وأعمقها عمقا وأحسنها حسنا كيف تهلك أمة أنا أولها والمهدي وسطها والمسيح آخرها ولكن بين ذلك فيج أعوج ليسوا ولا أنا منهم " رواه رزين

2005. Hadhrat Ja'far Saadiq narrates from his father (Hadhrat Muhammad Baaqir) and he from his grandfather (Hadhrat Zayn ul Abideen Ali bin Husayn bin Ali) that Rasulullaah ε said, "Become happy and become happy. Indeed the condition of my Ummah is like rain about which it is not known whether its end is better or the first part is

better, or, the condition of my Ummah is like that garden from which a group ate for one year, i.e. took benefit and from that garden another group ate the following year. It is possible that the group that ate last from the garden are more in number and the good characteristics in them are better too. How can that Ummah be destroyed, the beginning of which I am part of, the middle of which will have Mahdi and the final part of it will have Hadhrat Isa υ?

Yes, between these eras a deviated group will be created. The people of this group will not tread my path, nor will I be happy with them.” *[Razeen]*

Whose Imaan is more beloved?

وعن عمرو بن شعيب عن أبيه عن جده قال : قال رسول الله صلى الله عليه و سلم : " أي الخلق أعجب إليكم إيمانا ؟ " قالوا : فالنبيون قال : " ومالهم لا يؤمنون والوحي ينزل عليهم ؟ " قالوا : فنحن . قال : " ومالكم لا تؤمنون وأنا بين أظهركم ؟ " قال : فقال رسول الله صلى الله عليه و سلم : " إن أعجب الخلق إلي إيمانا لقوم يكونون من بعدي يجدون صحفا فيها كتاب يؤمنون بما فيها "

2006. Hadhrat Amr bin Shu’ayb narrates from his father from his grandfather that Rasulullaah ε asked, “Tell me, in terms of Imaan, according to you, which creation is the most beloved?” the companions replied, “The angels.” Rasulullaah ε said, “What stops the angels from believing when they are with their Rabb (i.e. the angels are close to the court of Allaah and they witness everything of the unseen all the time)?” the companions replied, “then the Ambiyaa-Messengers.” He said, “What stops them from believing when revelation comes upon them?” the companions said, “then us.” He said, “What stops you from believing when I am present amongst you?”

The narrator says that Rasulullaah ε said, “According to me, from the creation of Allaah, the one who is most beloved in terms of Imaan are those people who will be born after my demise and they will find a few scriptures in which the laws of Allaah are written and they will believe whatever is written in those scriptures.” *[Bayhaqi]*

mmm

The reward of a group in the final era

وعن عبد الرحمن بن العلاء الحضرمي قال : حدثني من سمع النبي صلى الله عليه و سلم يقول : " إنه سيكون في آخر هذه الأمة قوم لهم مثل أجر أولهم يأمرون بالمعروف وينهون عن المنكر ويقاتلون أهل الفتن " رواهما البيهقي في دلائل النبوة

2007. Hadhrat Abdur Rahman bin Ala Hadrami says that a person narrated this Hadith to me that he heard from Rasulullaah ε that he said, “Indeed the time will come when a group will be born in the final era of this Ummah whose reward will be like that of the people of the initial part of the Ummah. This group will propagate and encourage the creation of Allaah to matters of Deen and they will strive to stop them from that which is against the Shari’ah. Also, they will fight those who cause fitnah (whether by weapons and power or by the pen and tongue).” *[Bayhaqi]*

mmm

The virtue of those who believe in Rasulullaah ε without seeing him

وعن أبي أمامة أن رسول الله صلى الله عليه و سلم قال : " طوبى لمن رآني [وآمن بي] وطوبى لمن لم يرني وآمن بي " . رواه أحمد

2008. Hadhrat Abu Umamah τ narrates that Rasulullaah ε said, **"Glad tidings be for the person that saw me and glad tidings seven times for the person who did not see me, then believed in me."** *[Ahmad]*

mmm

وعن أبي محيريز قال : قلت لأبي جمعة رجل من الصحابة : حدثنا حديثا سمعته من رسول الله صلى الله عليه و سلم . قال : نعم أحدثكم حديثا جيدا تغدينا مع رسول الله صلى الله عليه و سلم ومعنا أبو عبيدة بن الجراح فقال : يا رسول الله . أحد خير منا ؟ أسلمنا وجاهدنا معك . قال : " نعم قوم يكونون من بعدكم يؤمنون بي ولم يروني " . رواه أحمد والدارمي وروى رزين عن أبي عبيدة من قوله : قال : يا رسول الله . أحد خير منا إلى آخره

2009. Hadhrat Ibn Muhayreez narrates that requested a Sahabi, Hadhrat Abu Jumu'ah τ to narrate a Hadith that he personally heard from Rasulullaah ε. Hadhrat Abu Jumu'ah says, "Yes, I shall narrate a very beautiful Hadith that one day, we had the morning meal with Rasulullaah ε and Hadhrat Abu Ubaydah Ibn al Jarraah τ was with. Subsequently, Abu Ubaydah asked, "O Rasul of Allaah, can anyone be better than us when we have accepted Islaam and Imaan (at your hands) and we waged Jihaad against your enemies?"

Rasulullaah ε said, "Yes, better than you are those to be born after you and will believe in me when they have not seen me." *[Ahmad, Daarimi]*

mmm

The virtue of the helped group

وعن معاوية بن قرة عن أبيه قال : قال رسول الله صلى الله عليه و سلم : " إذا فسد أهل الشام فلا خير فيكم ولا يزال طائفة من أمتي منصورين لا يضرهم من خذلهم حتى تقوم الساعة " قال ابن المديني : هم أصحاب الحديث . رواه الترمذي وقال : هذا حديث حسن صحيح

2010. Hadhrat Mu'awiyah bin Qurra narrates, he narrates from his father that Rasulullaah ε said, "When the people of Shaam will be destroyed, then there will be no goodness among you. And there will always remain a group in my Ummah that will get that help and support of Allaah, the person who does not help them will not harm them until Qiyaamat is established."

Ibn Madeeni says that the meaning of this group are the people of Hadith, (i.e. the Ahl us Sunnah wal Jama'ah).

[Tirmidhi]

mmm

Forgiveness of forgetting

وعن ابن عباس أن رسول الله صلى الله عليه و سلم قال : " إن الله تجاوز عن أمتي الخطأ والنسيان وما استكرهوا عليه " . رواه ابن ماجه والبيهقي

2011. Hadhrat Ibn Abbaas τ narrates that Rasulullaah ε said, **"Allaah I has forgiven the forgetfulness of my Ummah and that deed which they were forced to do."**

[Ibn Maajah, Bayhaqi]

mmm

The best Ummah

وعن بهز بن حكيم عن أبيه عن جده أنه سمع رسول الله صلى الله عليه و سلم يقول في قوله تعالى : [كنتم خير أمة أخرجت للناس] قال : " أنتم تتمون سبعين أمة أنتم خيرها وأكرمها على الله تعالى " رواه الترمذي وابن ماجه والدارمي وقال الترمذي : هذا حديث حسن

2012. Hadhrat Bahz bin Hakeem bin Mu'awiyah bin Haydah Qushayri Basri narrates from his father (Hadhrat Hakeem bin Mu'awiyah) and he from the grandfather of Bahz (and his father Hadhrat Mu'awiyah bin Haydah τ) narrates that he heard Rasulullaah ε say regarding the Tafseer of the verse, 'you are the best of nations taken out for the benefit of mankind.', "(O Muslims), you complete 70 Ummahs and according to Allaah, you are the best of these Ummahs and more honourable." (i.e. just as Rasulullaah ε is the seal of the Ambiyaa-Messengers and the most virtuous of them, similarly, you are the seal of the nations and the best and most virtuous among them)."

[Tirmidhi, Ibn Maajah, Daarimi]

Translation edited by A.H.Elias (Mufti)

May Allaah be with him

28th Jamadul Aakhir 1433

20th May 2012